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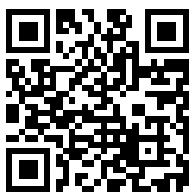

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THE

LUTHERAN HISTORICAL SOCIETY.

PROPHETIC TIMES.

A New Serial.

DEVOTED TO THE EXPOSITION AND INCULCATION OF THE DOCTRINE OF THE SPEEDY COMING AND REIGN OF THE LORD JESUS CHRIST, AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. I.

"Exhorting one another: and so much the more, as ye see the day approaching."—HEB. 10 : 25.

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1863.

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"Behold, I come quickly."

REV. 22 : 12.

"Is the second coming of the Son of man now nigh at hand? Is it, in other words, the commencement and the cause, or the climax and the product of the Millennium? This is the simple question now, in the providence of God, first claiming the solemn attention of the churches. That He shall return in majesty to judge the earth, we all believe. The simple question where we differ is, WHEN? To the answer of this question, the Church is now solemnly called."

"Even so, come, Lord Jesus."

REV. 22 : 20.

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The Prophetic Times.

Vol. I. JANUARY, 1863. No. 1

Special Contributions.

THE DAYS IN WHICH WE LIVE.

OPINIONS OF DISTINGUISHED MEN.

Luther, in his lifetime, said, "I am persuaded that verily the day of judgment is not far off; yea, will not be absent three hundred years longer. The voice will soon be heard, 'Behold, the Bridegroom cometh!'" (See chap. i. of his *Table-Talk*.) Luther died in 1546.

Archdeacon Browne, of England, in 1835, said that he "was strongly impressed with the conviction that our lot has fallen under the solemn period emphatically designated in Daniel as 'the time of the end.'"

Dr. Duff, of Scotland, recently said, "Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if—in response to the sighing of the whole creation groaning in uneasiness and pain through long by-gone ages for the times of the restitution of all things; surely in answer to the plaintive cry of the myriad martyrs from under the altar, who age after age have been uttering their longing cry, 'How long, O Lord, how long?'—He who is seated on the throne on high is now indicating by no ordinary signs that he is ready to arise and assume his great power, and to manifest himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from his royal chamber,—about to put on the invisible robes of his imperial majesty, and to take up the unlimited sceptre which his Father hath bequeathed to him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot-wheels of the mighty Savior King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient, settled foundations; and there will be mightier upheavings still, and that right speedily,—all preparing the way for the new heavens and the new earth, in which righteousness will forever dwell!"

Macaulay, the essayist, wrote, in 1831, "Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English Church. Noblemen and members of Parliament have written in defence of it,—who expect 'that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"—*Essays on the Jews.*

Dr. N. L. Rice says, "The world is now rapidly approaching another great epoch, the most important in the history of our world." "We live in an eventful day." "The time cannot be distant, when great changes are to take place amongst the nations. It is our wisdom, therefore, both to examine carefully and prayerfully the prophecies whose fulfilment is yet future, and to watch passing events which throw light upon these prophecies. It is a great misfortune to mistake the character of the age in which we live, and to

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fail to understand the signs which God gives, that his people may act with him their part."—*Signs of the Times.*

Rev. Hollis Read, author of "God in History," says, "We are living in a very remarkable period of the world's history. A very general impression obtains in all reflecting minds, that we are on the confines of another of those signal crises which mark the history of our race. The signs of the times are strangely significant." "There is a feeling in the human breast that despotism, bloodshed, fraud, oppression, and unbridled lust have, in defiance of heaven, rioted long enough, and that a righteous God will soon rise in his wrath and make a short work. This prophetic yearning for deliverance—this instinctive prophecy of the human heart—is not peculiar to the Christian. The Hindoo, the Mohammedan, the Papist, feels it. The world waits the coming change."—*The Coming Crisis of the World.*

Dr. Stephen H. Tyng says, "Whatever may be the will of God, who keeps the times and seasons in his own power, in prolonging the days, of which we can know nothing, we may and must still say that all the lines of prophecy meet in this designated year, 1868, as the time of the glorious coming of the Son of Man,—the manifestation of the Lord Jesus in the glory of his kingdom, according to the testimony of Scripture."—*Articles on the Kingdom of God.*

Dr. Baird, in Rochester, 1852, remarked that "No well-informed man can look upon the world as it is, without coming to the conclusion that some great consummation is about to take place."

Dr. Hitchcock, of Amherst, says, "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality!"—*The Future Condition and Destiny of the Earth.*

Dr. G. B. Cheever writes, "It is impossible to look upon a more sublime spectacle than that which rises to the mind of a spiritual observer at the present crisis. A voice like the archangel's trumpet is crying, 'Cast up, cast up the highway; gather out the stones; lift up a standard to the people!' Event rolls on after event. As the purposes of God are advancing nearer to their completion, ten thousand significant events sweep onward in the train. The convergency of all things to the point becomes more and more rapid. Meaning begins to appear in events before shrouded in mystery. An omnipotent plan, it is manifest, is in operation, and the trains laid with Divine wisdom are fast completing."—*Grant's Nestorians*, p. 360.

Professor George Bush says, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

Dr. Bogie said, in 1839, "Reflect what mighty changes have occurred in Europe in less than thirty years; what rapid revolutions have taken place within the last six years; changes which no one ten years ago could have imagined he would live to see. The next generation will behold more wonderful things, and may see the commencement of the thousand years."—*Crisis*, p. 309.

These are the declarations of *Christians.* The *Jewish* mind has been brought to like convictions and anticipations. Rabbi Carillon, of Jamaica Island, affirms that "There is every reason to believe that the latter days are not far off: let us, therefore, be on the watch and in continual prayer." It is said by a European writer, that "Jews, who never before thought of a Messiah, begin now to say, 'These are the days of travail which precede his coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed beyond 1863. And it was announced in the public journals in 1852 that there were then thousands of Jews in Jerusalem all anxiously expecting the Messiah.

And what *divines* have uttered as their learning of the Scriptures, *statesmen and philosophers* have also declared as their reading of the indications of events.

Hon. Rufus Choate remarked, in 1851, "It has seemed to me as if the prerogatives of crowns, and the rights of men, and the

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hoarded-up resentments and revenges of a thousand years, were about to unsheathe the sword for a conflict in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of time shall sound out another hour, in which society itself shall be tried by fire and steel, whether it is of nature and nature's God or not."

Sir Robert Peel said in Parliament, in 1842, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Louis Kossuth, not long ago, said, "I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. The destiny of mankind has come to the turning-point of centuries. There is a cry of alarm upon the ostensible approach of universal danger. The despotic governments of Europe feel their approaching death. The decisive struggle is near. It will be the last in mankind's history."

Dr. Arnold observes, "Modern history appears to be not only a step in advance of ancient history, but the last step; it appears to bear marks of the fulness of time, as if there would be no future history beyond it." "My sense of the evils of the times that are coming, and of the prospects to which I am bringing up my poor children, is overwhelming."—*Modern History*, p. 38.

The Living Age says, "We stand at a great starting-point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has cowered into silence; all faces gather blackness, and men's hearts fail them for fear of what is coming on the earth."

And the spirit of *the press generally* is to the same effect.

The Presbyterian Expositor says, "We live in a day of unprecedented excitement and agitation, and the minds of all intelligent men are looking for great events. No wonder that some are expecting the second coming of the Son of God to subdue to himself all kingdoms and reign on earth a thousand years. Beyond a question, we are on the eve of great events."

The New York Evangelist, in 1848, remarked, "Had the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? We believe that in this year we have seen the beginning of the end."

The Christian Luminary says, "This truly is an age of wonders, changes, and revolutions. No thinking man can open his eyes upon the great events that are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking; signs are seen in the heavens and on earth."

A writer in the *Christian Review* says, "I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record." "A silent, rapid, irresistible preparation has been making,—making, perhaps, for a sudden, subversive, and universal change: what will it be?"

And *The Scientific Mechanic* affirms, "No man now living has ever witnessed, nor has any historian recorded, so interesting a position of the world and the nations thereof, as is presented at the present time. . . . Men are looking upon the present convulsed state of the world as portending great political reforms; but, in view of certain facts which cannot be disputed, we think it reasonable that faithful Christians should look for something more important. The world is now just about six thousand years old. Viewing the fact in connection with the unprecedented tempests, inundations, earthquakes, and famines which have occurred within the last few years, and the present extraordinary perplexity and commotions among the nations, we cannot avoid the anticipation of events incomparably more important than any that have been prognosticated by the secular press."

Church of England Quarterly Review:—

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"We are living in times when the Christian and the infidel, the statesman and the divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth, the foundations of the state are loosing, and the Church of God is beset and assailed on every side.... All eyes are fixed with an eager gaze upon the dark and coming future."

An able English writer says, "I would earnestly entreat the unthinking world to ponder well the fact, that fulfilled and hourly fulfilling prophecy prove to demonstration, that the days of the apostate kingdoms of the earth are numbered,—that the day of the Lord's vengeance and the year of his redeemed are at hand."

Lord Shaftesbury, at a recent meeting for promoting Christianity among the Jews, said, "The signs of the times are really unparalleled and most wonderful. And I think it does not proceed from any spirit of fanaticism, if we say that we really believe they are tending to some final consummation."

Dr. A. C. Coxe expresses himself thus:—

We are living, we are dwelling
In a grand, eventful time,
In an age on ages telling,—
To be living, is sublime.

Hark! the waking up of nations,
Truth and error, to the fray.
Hark! what soundeth? 'tis Creation
Groaning for its latter day!

Will ye play, then, will ye dally
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.

Hark! the onset! will ye fold your
Faith-clad arms in lazy lock?
Up! oh, up! thou drowsy soldier;
Worlds are charging to the shock.

Worlds are charging, Heaven beholding,
Thou hast but an hour to fight;
Now, the blazon'd cross unfolding,
On!—right onward, for the right.

LETTER TO A BISHOP,

ON THE PRE-MILLENNIAL ADVENT, AND THE PREACHING OF IT.

November, 1862.

Esteemed and aged Brother:—

I have received your letter wherein you warn and entreat me not to preach the pre-millennial advent of our Lord. I entertain no doubt that it was dictated by an affectionate interest on your part; and for this reason, and so far, I admire it, and desire to return you my sincere thanks. I wish I could say as much regarding its contents.

In a matter wherein the appeal lies exclusively to the word of God, had you attempted from Scripture to show my mistake, it would have commanded my reverence, and, had you been able to prove that I am in error, would have convinced me. Instead of this, whilst accusing me of indulging in "censure," and of putting my own interpretation on the Bible, your whole letter is—bear with me—mere assertion and fault-finding. Need I remind you that, to earnest thinkers, even an episcopal dictum, without *proof*, is only a *brutum fulmen?*

Dare you, as a bishop, assert that the preaching of "Christ crucified" does not include the whole scheme of redemption, but must be confined to the mere fact of the death of Christ? Is, or is not, our modern preaching like that of the apostles, as recorded in the Acts and in the Epistles? Did not Paul *preach* the advent? Did not *Jesus* preach it? Did they not give as much prominence to the doctrine of the *resurrection* as to that of the atonement? and does not their unvarying testimony look forward to the personal return of the Lord, as the hope of the Church?

Are you a master of assemblies,—an "overseer,"—and do you venture to call the great doctrine of the advent a mere "dogma," implying, in the popular sense of the word, contempt and conceit? Is it not made as prominent in the Bible as repentance and faith? Or, can you distinguish *which* is *the* most important doctrine of that scripture, *all* of which is profitable, and all the words of

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which are as pure silver, tried in the furnace seven times?

There is not a doctrine in the Bible which is not denied, or has not been denied, not only by infidels, but by some who call themselves Christians; and if you show them their error, from the plain words of Scripture, they will reply, just as is charged in your letter, that this is the interpretation *you* put upon it. You see what such a statement is worth.

Nor will it do summarily to condemn and dismiss the great doctrine of the pre-millennial advent as "obscure," "fanatical," "heretical," or "new-fangled." Sensible men want *proof*, and soon find, on examination, that the facts are all the other way.

Furthermore, can you tell me which canon or standard of *our Church* condemns the pre-millennial advent? Is it the catechism, the Easter-morning litany, or the Idea Fidei? Spangenberg teaches in the Idea that the first resurrection is a distinguished privilege of some Christians. In the Easter-morning confession the Church sings,—

"Amen, *come*, Lord Jesus; *come*, we implore thee;
With *longing* hearts we now are *waiting* for thee;
Come *soon*, oh, *come!*"

Papists ask Protestants, "Where was your Church before Luther?" and the answer is, "In the Bible;" and, in like manner, so far from pre-millennialism being a heresy, the fact is that post-millennialism is such,—never heard of in the Church until about Origen's time, and growing out of the union of the Gnostic spirit of mysticism with the refined pagan culture of the day. You, as a student and classical scholar, of course know this; and those who do not, can learn as much even from Gibbon's History. You know that Papias, a companion of Polycarp, and a disciple of the Apostle John, was a millenarian, and so was Irenæus, who learned of him, both of whom died exulting in the truth that they should reign on that earth which had been the scene of their sorrows and their pains.

You also know, for it is the fact, that some of the most eminent teachers, and most gifted minds, and most mighty Apolloses, in every century, have been millenarians. You also know that Amos Comenius, the last bishop of the ancient Brethren's Church (after whom your son is named), was a millenarian, and wrote treatises on the subject of the thousand years' reign of the saints.

And if the advocates of this doctrine are "enthusiastic," how do you know, *a priori*, but that it is the enthusiasm of truth? Very many missionaries, of our own Church and of other Churches, are millenarians. Men like Westerby and Clemens are no fools, and not likely to be led away, in matters of faith, by a mere delusion. A spirit of inquiry respecting the subject has recently also been awakened among our clergymen in Germany, some of whom uphold these doctrines.

Some of the most eminent divines, in every denomination, are millenarians. In our own country, half the clergy, openly or secretly, hold pre-millennialism to be the truth; and many, very many, are earnestly inquiring where the truth lies, or are, as one of the leading Presbyterian clergymen of Brooklyn expressed it, "on the fence."

Prejudice and early education are often great barriers to the impartial examination of the truth.

I myself, I am willing to own, have been no exception. Before I patiently and prayerfully examined, my impression was, that millenarianism was a visionary scheme, exhumed from the dust of ages, where it had lain buried. I, therefore, cannot condemn those of my brethren who still occupy the same stand-point; but this fact does not make error to be truth, any more than our pity for an impenitent man leads us to think that he is safe, and to withhold from him the warning of love.

Let us beware of the pride of preconceived opinion; and we may have it without being conscious of it.

When you preach repentance and faith, the intelligent worldling thinks *you* are full of visionary notions. But they are, for all that, vital realities, on which happiness or misery depends.

In the established Church of England, some who, like you, are 'bishops," and that of far

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more extensive dioceses, esteem the pre-millennial advent a vital doctrine of Christianity, big with practical importance. Such men are, or were, the Bishops of Carlisle and of Ripon, whose praise is in all the churches.

Did, or did not, the great mind of Robert Hall look for the pre-millennial advent? And how is it with Spurgeon, and with the prince of tract-writers, the inimitable Ryle?

The pious Bickersteth, honestly thinking as you do, believing millenarianism to be "carnal," and a dangerous error, and feeling the want of a treatise able to expose it, set himself to write one. To do this, it was necessary for him to engage in what he had never attempted before,—to examine the evidence; and the result you are familiar with. Like Paul of old, he soon preached the faith which he had once detested. The same process made Christians of Gilbert West, and of Lord Lyttleton, and there followed the masterly treatises on the Resurrection, and the Conversion of St. Paul.

The disciples who had been with Jesus three years could not understand that he was to suffer death. The Emmaus disciples were fools, and slow of heart to believe. Had they read the Scriptures?

The same process of re-examination of familiar ground made Christians out of Jews, at Berea; and can you tell what it was which made the Thessalonians, just shortly before, reject the (to them) monstrous doctrine of the Messiah's death and resurrection?

The apostles all preached "strange doctrines" in their day,—*one Jesus*, and the *resurrection*. And the master-mind of Paul, especially,—how was it with him? Did he know the Scriptures? He held the clothes of the witnesses, and *verily* thought within himself that he *ought* to do many things contrary to Jesus of Nazareth.

If the Jews sinned in rejecting the suffering Messiah, many modern Christians as blindly refuse to believe what is written respecting his coming glory in the earth. They believe in his literal miraculous birth, but boldly and presumptuously reject his inheritance of the throne of his father David, and his reign over the house of Jacob forever, although both truths were the subjects of the same communication.

Many clergymen shrink from an honest examination for fear of *the consequences*. And this is no new thing; for, of old, already many believed, but would not confess, for fear of being put out of the synagogue. And there are also other clergymen who know the catechism better than the Bible, and have only a slight acquaintance with the things which are written in the Psalms and which the prophets have spoken. No wonder the tone of piety in these evil days is so lax,—the days so clearly daguerreotyped in the Epistles.

It is a fact worthy of your attention, that millenarians base their views on, or rather derive them from, what they believe to be the immutable revelations of God's holy word: they are not content with empty assertions, and denunciations of those who differ from them.

But permit me to ask: Have you ever fairly examined the teaching of the Scriptures as to whether the advent is *pre-* or *post-*millennial? "Art thou a master of Israel, and knowest not these things?" Search and look.

As in my case, and in that of many others, although the struggle may be severe, the result of an honest and prayerful examination of the testimony of Scripture cannot be doubtful. If, possibly, you should be mistaken, you may be injuring the Church greatly, and may have to give an account hereafter for an unwillingness to investigate.

Look to yourself that you lose not those things which you have wrought. Whosoever shall break one of these least commandments, and shall *teach men so*, he shall be least in the kingdom of heaven.

Long, patiently, and with much prayer, I investigated this important subject, and especially in view of the ordination vows I had taken upon me. Can you say the same?

Suppose you should be mistaken. You might be like Uzzah of old. Gamaliel, in his day, was wiser. I need not remind you

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of what he said concerning the new doctrine, which yet was the oldest.

And if, as appears probable, the advent of the Lord is *imminent*, then certain truths in connection with believing and preaching it assume a most important aspect as related to our individual welfare and duty as preachers. The servant who fails to "give the portion of meat in due season," and says, "My Lord delayeth his coming," shall be cut in sunder ("cut off," *margin*), and have his portion appointed *with the unbelievers*. (Διχοτομησει αὐτον—διχα, in two ways, *separately, apart*, and τεμνω, I cut.) If any man build wood, hay, and stubble on the foundation, his work shall be burned. He shall suffer loss. He himself shall be saved, yet as by fire.

THE *great tribulation* is coming (εκ της μεγαλης θλιπσεως, Rev. vii. 14); and only those who are *expecting* the Lord at his coming, and watching and praying, will be counted worthy to escape these things, and to stand before the Son of man. The body of the Church, however, will remain asleep on the subject till the Bridegroom comes. *Then* shall the kingdom of heaven be likened unto ten virgins.

One more most solemn word.

Whether the Lord come in my lifetime, or a thousand years hence, the truth of his personal reign on earth is capable of the clearest demonstration: it is a rock. And it is also clear, from the Scriptures, that the last great conflict of the Church will be on this very question,—the *personal* coming of Jesus.

And who is *Antichrist?*

In 1 John iv. we read that it is he who denieth that Jesus Christ is come into the flesh,—ἐληλυθοτα, past participle,—and in 2 John that Antichrist is *he that denieth that He is to come*, or *is coming*,—ἐρχομενος.

You are anxious for my fidelity as a shepherd, and for my future usefulness. But suppose *you* should prove to be mistaken in your views: might you not be found "haply fighting against God"? If pre-millennialism is the doctrine of the Sacred Scriptures, as hosts of the excellent of the earth maintain and have maintained, then it can also be made abundantly to appear that this great doctrine is one of the *chief means appointed by God for awakening sinners and comforting saints*. And, if so, is it not bold in you not only to neglect clearly revealed truth, but presumptuous to think to substitute better methods?

I thank you, dear brother, for the opportunity you have given me of bringing this most important subject before you. I believe the matter is of the Lord.

And now, before God and the elect angels, and in the name of that Master to whom we have sworn undivided allegiance, I most humbly and earnestly beseech you thoroughly to re-examine WHETHER THE SCRIPTURES TEACH that the advent is *pre*-millennial or *post*-millennial. Perhaps the accompanying pamphlet may aid inquiry in the subject:* a similar one first left myself without excuse. May I ask you not to throw it aside.

I pray God to have you in his most holy keeping, and subscribe myself

Your grateful, humble,
and affectionate brother in Jesus,
E. E. R.

THE LITERAL VIEW OF CHRIST'S KINGDOM NOT ANTI-SPIRITUAL.

IT is sometimes insinuated to the discredit of Millenarians that they deny the spiritual reign of Christ over the heart, and look only for a carnal heaven and a sensual paradise. As they insist upon the interpretation of the Holy Scriptures in a plain every-day manner, it is presumed that they ignore the proper spirituality of religion, and that their anticipations for the future must necessarily exclude the idea of spiritual good as the leading characteristic of the kingdom to come. So Origen, and Jerome, and Augustine after him; and so Corrodi, Seyffarth, and many of the modern writers and preachers against our doctrines. But nothing could be more

* Some Scripture Texts on the Second Coming of the Great God, and our Savior, Jesus Christ, at the Commencement of the Millennium. (From the second London edition.) W. Z. Harbert: Philadelphia.

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uncandid and unjust. Though it may evince wit, it displays very little of that quality of mind and heart which is most to be coveted in view of the solemn judgment to come. We do not deny that there may have been some fanatical and carnal people who have taught certain forms of Millenarian doctrine, as there have been such to accept, caricature, and disgrace the doctrines of every school of religious belief. But it is very questionable whether, as a class of Christian believers in the Church, there has ever lived a more earnest, spiritual-minded, and devout body of men, or any who have more uniformly and stringently insisted on repentance, conversion, and real heart-obedience to the Savior, than Millenarians.

Irenæus speaks of the saints who are to "reign in the earth" as "growing by the sight of the Lord," and "habituated to receive the glory of God the Father," and that they "shall in the kingdom receive a conversation and communion and unity of *spiritual things with the holy angels.*" He says, further, that they shall "truly be practised for incorruption, and shall be enlarged and strengthened in the periods of the kingdom, so as to become capable of receiving the glory of the Father," and in the new heaven and new earth "shall abide ever new, and having intercourse with God."

Justin Martyr says, "They from every nation, slaves or free, *who believe in Christ*, and know the truth in his words and in those of his prophets, know that they shall be with him, and shall inherit things eternal and incorruptible;" and that "*they who repent not* shall inherit nothing in the holy Mount; but the Gentiles *which have believed in him* and repented of their sins, *these* shall inherit with the patriarchs, and the prophets, and the righteous who are sprung from Jacob. They shall inherit *the holy inheritance of God.*"

It is written of *Melito*, Bishop of Sardis, an acknowledged Millenarian, that, so far from being a carnal man, indulging himself with carnal dreams, "*he had his whole conversation in the Holy Ghost.*"

Tertullian distinctly locates the joys of the children of the resurrection in *all spiritual good things.* Speaking of the glorious city, he says, "This, we say, is provided by God for receiving the saints upon the resurrection, and refreshing them with the abundance of all spiritual good things, in compensation for those which in the world we have either despised or lost."

Dr. Greswell remarks, "If I can form any reasonable conjecture about the sentiments of the advocates of the Millennium in ancient times from such of their writings as have come down to us,—if I know any thing of the opinions of the most rational and soberminded of its supporters still,—and, in particular, if I am not altogether ignorant of my own views and expectations concerning it,—I cannot hesitate to affirm that they are very greatly mistaken, or very grossly pervert and misrepresent our conceptions of the nature and purposes of this dispensation, who charge us with entertaining a sensual and carnal idea of the kingdom of Christ, and attempt to raise a prejudice against us on that account."

And who that has himself any practical acquaintance with the spirituality of religion will ever think of charging Mede, or Spener, or Bengel, or Roos, or Durant, or Farmer, or Lange, or Goodwin, or Bickersteth, with denying that grace must rule in the heart, or with teaching that the world to come is to have its joys made up of eating and drinking and carnal gratifications, because they anticipated a future manifestation of the kingdom on the earth to which all that has been thus far is merely preparatory? Nor would it be difficult to name scores, if not hundreds, of men now living, who are acknowledged to be among the most faithful, pure, and useful Christians on the face of the earth, to whom the Millenarian faith presents the dearest hopes they cherish.

It was once remarked by Thomas Hartley that "Among the many arts practised in order to bring any truth into discredit, none is more popular than that of exhibiting it to public view joined with the absurd tenets of some that have espoused it,—and which is not improperly called dressing up truth in a fool's coat on purpose to make it appear ridiculous; and this often succeeds with the

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undiscerning vulgar, who judge only by the outward appearance of things." It is this art which has been practised for the most part by the enemies of Millenarian doctrine, and that, too, with a goodly degree of success. It is to be hoped that the time is at hand when men will deal with the subject with some degree of that candor which it really deserves.

Selections.

ADDRESS TO OPPOSERS OF MILLENARIAN DOCTRINE.

BY REV. HUGH WHITE, A.M.*

I NOW address myself to those beloved fellow-Christians whose views are opposed to what is usually designated the Millenarian scheme, and who regard the Redeemer's predicted reign, during the thousand years, as exclusively spiritual.

One caution I desire to subjoin, is, never to forget that, though Millenarian views have very frequently been embraced by individuals of heretical opinions or enthusiastic imaginations, there is no *necessary* connection between such views, and either the errors of heresy or the extravagancies of enthusiasm. So far from this, they have been embraced and advocated, in our own day, by several Christians eminently distinguished for the soundness of their doctrinal creed and the soberness of their scriptural piety, no less than their fervent zeal for the Savior's glory, and the entire devotedness of their time and talents, their hearts and lives, to the advancement of his cause.

Need I do more, in confirmation of the truth of this assertion, than glance at the names of Bickersteth and Haldane Stewart, of Noel and M'Neile?

Do not, then, allow Millenarianism (in the sense in which such men hold it) to be identified in your mind with heresy, enthusiasm, or indifference towards the Church. I do not believe she has more attached friends or warmer advocates, as she certainly has not more devoted ministers, in her communion than these faithful, pious, and zealous servants of God!

Whenever you approach the investigation of this subject, let the names of such men shield the system which the Holy Spirit has led or permitted them to embrace, from either censure or contempt.

There is another perverting influence, against which you must especially watch and pray, if you really desire to form an honest conclusion in this momentous matter: I mean the bias of undue prepossession in favor of the system to which, from your earliest years, you have been attached,—which has been incorporated with the whole body of your religious sentiments and feelings, and twined round your dearest and most cherished religious associations.

To prevent this prepossession from exercising an undue influence over the feelings, and thus incapacitating the faculties for forming an unprejudiced judgment, to rise superior to the attractions and entanglements of deep-rooted convictions and long-cherished associations, is a task of such peculiar difficulty to some minds, from their peculiar temperament, both as to tenaciousness of opinion and tenderness of feeling, that when it *is* accomplished, and there is produced a hearty readiness to bow with cheerful acquiescence to the authority of Scripture, we behold one of the most splendid triumphs of the grace of God!

This paramount reverence for the authority of the written word—this cordial willingness

* Practical Reflections on the Second Advent. By the Rev. Hugh White, A.M., Curate of St. Mary's Parish. From the sixth Dublin edition. New York: Robert Carter, 1843, pp. 240.

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to yield, with unquestioning submission, to its decisions, *whatever* they may involve, and to follow, with unhesitating steps, *wherever* it may lead—is a state of mind for which you should pray, with especial fervor, if you would enjoy the satisfying conviction that in opposing the peculiar opinions of the Millenarian scheme you are *not* (at least with culpable continuance in error) opposing the will and word of God!

But, however deep may be your conviction of the truth of your views, as you cannot (any more than your opponents) prefer any admissible claim to infallibility, ever, I conjure you, keep in remembrance the *possibility* that you may be wrong; and, therefore, do not spend, or rather waste, your time and talents in laboring to prove that the day of the Lord *must be* far distant, when it *may be* nigh at hand, even at the door! Beware of saying any thing that must necessarily tend to deepen the dangerous repose of a slumbering Church or a sleeping world! Be assured, those views can neither be right in themselves, nor inculcated to right purposes, which, by seeking to establish the *impossibility* of the speedy or even sudden appearance of the Lord from heaven, would weaken the force of his own solemn warning, grounded on the uncertainty of the time of his second advent:—"*Watch*, for ye know neither the day nor the hour when the Son of Man shall come!"

Never forget the strong presumptive argument for the pre-millennial advent of our Lord which these words supply!

In guarding, therefore, against the one extreme into which many in our day are prone to run, even an unwarrantably *confident* expectation of the Redeemer's immediate appearance, take good heed that you are not betrayed into the opposite extreme of placing the near approach of the Redeemer's second advent so *completely* out of the sphere of warranted anticipation as to withdraw almost entirely the believer's attention from this glorious event, by throwing it back at such a remote distance from his view as must tend to deaden the desires and damp the hopes he should always cherish in connection with the promised appearing of the Son of God.

If the feeling of the possibility of our Lord's manifestation at no distant period be unquestionably favorable to the maintenance of a state of habitual watchfulness and readiness for his appearance, and if it be incontrovertibly certain that no interpretation of Scripture which can be put forward as *infallibly true* can prove the impossibility of our Lord's coming, at any day, or hour, that is passing over our heads, then surely no faithful servant of his ought to speak of his advent as not to be looked for till hundreds of years hence, with such a measure of *confident assurance* as Scripture cannot be shown to warrant. Because he may thus be exerting his influence to prevent the very state of feeling on this subject in which the Savior seems to have so earnestly desired his people to be constantly preserved,—even a state of uninterrupted vigilance, arising from the uncertainty of the time of his appearing, which could not be consistently maintained if it could be proved to be *indisputably certain* that the Savior was not to appear for hundreds of years; for how, then, could a Christian of our day constantly watch in expectation of an event which he knew *could not* happen till centuries after he had departed from this earth?

The great object, confessedly, that a faithful Christian should be above all things solicitous to accomplish in this matter, is, that his statements should so harmonize with those of the word of God, that no view he puts forward should, in the least degree, militate against any state of feeling or temper of mind which there is a manifest and expressed desire of the Savior that his people should abidingly maintain!

I cannot, in this view, conceal my apprehension that there is a danger lest those sincere Christians, in our day, who are opposed to the Millenarian scheme, should, when speaking on these subjects, be led to expressions, whether in public or private ministrations, which may be rather calculated to lull their hearers into a state of dangerous security and unpreparedness for the Advent, than to arouse them into one of awakened vigilance and habitual preparation!

Whenever, therefore, you are tempted to

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abstain from allusions to the approaching advent of the Son of God, as a powerful motive for urging the sinner to flee at once from impending destruction to the only Savior, or as an object of gladdening and elevating anticipation to the believer, quickening his zeal and sustaining his spirit with the animating hope of the glory about to be revealed,—whenever, I say, you are tempted to turn away from the glorious theme, because it has been mixed up by many, in our day, with such frightful heresies, or absurd assumptions, or enthusiastic dreams, imagine you hear the voice of Scripture sounding in your ears the solemn expostulation; "What if others have thus perverted the truth, or mixed it up with fables! what is that to thee? *Follow thou me!*"

And, surely, if you will survey the scriptural testimonies, you must feel convinced that you cannot be said to *follow Scripture* on this subject, if you do not give to the second coming of the Son of God a strongly-marked prominence in your system of divine truth and teaching, as the blessed hope on which the Holy Spirit has revealed expressly his will that the believer's eye should be continually fixed in faith and desire.

Editorial.

WHAT OF THE TIMES?

Another eventful year has passed; and we enter upon one replete with promise of greater events than the last.

The world is rapidly on the march towards a crisis of awful moment. The peace that has prevailed in Europe is like the lull before the tempest. A dread of what is coming, and an instinctive shrinking from doing whatever might disturb the present quiet or excite the stormy passions, seem to have marked the movements of foreign governments, watching with intense solicitude the progress of human affairs. Our own country is in the midst of a fearful and agonizing struggle. Interests of infinite importance are suspended upon the contest now commencing the third year of its history.

It is yet a night of darkness, rendered more intense by the clouds that obscure the stars of heaven. The startling cry of earnest solicitude is felt to be appropriate, and often repeated:—"Watchman, what of the night? Watchman, what of the night?" We take our stand upon the signal-tower, and with anxious eye, peering through the midnight gloom, look to see if we can discern a gleam of light—a flickering ray—from the morning star, betokening the approach of the rising sun. That sun cannot be far beneath the horizon. To those who wait for the consolation of Israel he will soon arise with healing in his beams. It is of deep personal interest to us, and we hope will be to our readers, that we be not of the number of the foolish virgins slumbering at ease while the oil is failing in the lamp, and the darkness around made more intense by contrast with the feeble, flickering gleam of light expiring in the socket. How soon the exultant shout, "Behold, the bridegroom cometh!" may wake to consternation and horror the nations doomed to perish, when his wrath shall burst forth upon a guilty world, we would not presume to say. Far be it from us to attempt to fix the "day and hour" of his coming. He has commanded us to "watch," because we know it not. Our object will, therefore, be to try to keep our own hearts in the waiting posture of those who look for the coming of the Lord, and excite others to like vigilance, that they be not aroused from deep sleep too late to join the jubilant company who shall enter in to "the marriage of the Lamb." As the hours of night roll past, and the strokes of the great prophetic clock which God himself has wound up enable

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him to tell the approach of day, it becomes the watchman to let his voice be heard to cheer the hearts of those who long for the breaking of the day.

As the conductors of the unpretending sheet we purpose monthly to put forth, we shall endeavor to note the marks of prophetic times as Providence may throw light upon the interpretation of prophecy.

The aspect of the world is far from being that which, a half or a quarter of a century ago, many sanguine expectants of the success and triumphs of missions and the universal spread of the gospel confidently promised. Alas! how painful the scenes transpiring around! The two great Christian and Protestant nations most conspicuous and active in circulating the Scriptures, and in sending the living teacher to bear the glad tidings of salvation to earth's remotest bounds, appear in attitudes unfriendly and almost openly hostile towards each other! Papal states and countries are uniting and coalescing to preserve the present status of the nations. England, France, Italy, Austria, and the continental Powers co-operate to keep the world back and prevent the march of freedom.

Our own country, rent and distracted, lies bleeding in the horrors of a civil war which has disunited churches, arrayed its members against each other in ferocious warfare, and given occasion to infidels and blasphemers insultingly to ask, "Where is your God?" Stumbling-blocks have suddenly and greatly multiplied.

The prestige of our nation's name and fame has greatly suffered. The cause of Christ is bleeding. The showers of the Spirit have been withheld. The thunder of war bursts upon our ears continually. Men's hearts are failing them through fear in looking after those things which are coming on the earth,—the sea and the waves thereof roaring. Verily the sun is darkened, the moon is turned into blood, and stars have fallen from heaven. These things should not take us by surprise. Our blessed Redeemer has given us forewarning of such times. In the last days we must look for perilous times. We should discern in these things helps to our faith. The Lord grant us ability and skill in conducting this work, that, in noting the signs of the times, we may assist the faith of others and incite to holiness.

OUR ENTERPRISE.

REMARKS AND EXPLANATIONS.

We greet our readers for the first time in this connection. It is hoped that it will not be the last, but that we are entering upon the formation of a mutual acquaintance, to continue till the Lord shall come.

The purpose of our little serial is unique and specific. Whilst men of the world are busy with politics, war, and the competitions of ambition and trade, a few friends, impressed with the mysterious and critical character of our times, believing that the various lines of prophetic dates are rapidly approaching their intersection, persuaded that we are on the eve of events the most momentous in time, convinced that the public mind, even of the Church, is not sufficiently awake to the thrilling facts of the case, and hoping, without offensive claims to superior enlightenment, to be able to encourage attention to the subject and to help the inquiring to a better understanding of it, have devoutly resolved to devote a few monthly pages to the presentation of their understanding of the prophecies of God concerning "those things which are coming on the earth."

Having no connection whatever with the erratic and irresponsible men usually claiming attention on these themes, we come before the public as accredited ministers of orthodox Churches, with no motives other than fidelity to the truth and to the souls of men, and the desire "to show unto God's servants the things which must shortly be done."

We desire to have it understood, however, that we do not undertake to be prophets, nor profess to have any sources of information which are not equally open to all. We have no new revelations to propound, and no new discoveries in the old now first to be made known to mankind. Nor would we have

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any one receive our doctrines without adequately testing them by the Holy Scriptures and pure Christian antiquity. Whatever we may put forth contrary to these, especially the former, we would have promptly rejected. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

It has pleased God to give to mankind a revelation of himself, his purposes concerning our world, and how things are to be ordered until those purposes have been consummated. We have "a sure word of prophecy, whereunto we do well to take heed." It is the will of God that we should study that word and learn those plans, and have ourselves informed with respect to "things to come," as well as things past, that we may not walk in darkness, nor be surprised and confounded when the time for the manifestation of his wonders arrives. Much attention has been paid, within late years, to these unfulfilled prophecies. Learned and pious men, of all persuasions and in all sections of the world, have been looking with unwonted interest and earnestness into them. A widespread anxiety and inquiry on the subject have been manifesting themselves among the people. More and more, as one earthly hope after another is being obscured or removed, men are sighing for light,—for explanation of the perplexing aspects of affairs,—for information as to what we are to expect in the winding up of this tangled skein of human history. This is well, and should be encouraged. Others, however, are not interested as they should be. Though God has said, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein," many avoid it as fraught with danger, ignore it altogether, or hand it over to the ignorant, the heterodox and designing, to give wings to fanaticism, and power to the enemies of truth and righteousness. Of quite too many may God say, with reference to these matters pre-eminently, "I have written to them the great things of my law, but they were counted as a strange thing."

In order, therefore, to discharge a duty which we feel we owe to God, to the truth, to ourselves, and to the public around us, we propose to turn over the leaves of these sacred prophetic records, to set forth as we can, with the help of our friends, some of the great predictions as they refer to our own and future times, to re-survey the precious proclamations of men who "spoke as they were moved by the Holy Ghost," and to reaffirm, in the audience of as many as we can induce to listen to us, what the Christians of the first centuries believed, what Justin Martyr, Irenæus, and Tertullian preached, and what "God hath spoken by the mouth of all his holy prophets since the world began."

Those having the editorial management of this publication have not had the opportunity to consult and agree formally upon a statement of their views; but it is thought that we sufficiently understand each other to be able to say:—

We Believe,

1. That we are living in the last periods of the present Gentile dispensation.

2. That Christ, the Lord and Judge of all, will soon reappear upon earth, to avenge his elect, and fulfil his covenant to them, as predicted by all the prophets.

3. That the expectation of a Millennium of universal righteousness and peace before the return of the Savior, is a delusion which tends to deprive the Gospel of one of its greatest motives of appeal to the conscience, and is working great mischief to souls.

4. That the Church will remain under the cross until Christ comes; that its militant character will not cease till then; and that the present dispensation is preparatory to another, and intended chiefly to take out from among mankind, and qualify by trials for glorious kinghoods and priesthoods, a certain number, who are to share with the Savior in his future administrations over the world.

5. That the personal return of the Lord Jesus is the great hope of the Church, to which, and not to the triumph of particular sentiments, or principles of government, or advances of human science, we are to look for the fulfilment of the great promises of the world's ultimate blessedness.

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6. That when Christ comes, it will not be to depopulate, annihilate, or destroy the earth, but to renovate it by judicial administrations, and to bless it with the establishment of his own divine rule over it.

7. That the saints shall rise first, and, together with such of the living as shall be accounted worthy of such honor, be received up into the glorified state, to share with Christ in his subsequent dealings with the world, in ridding it of sin and sinners, and in bringing it back from the curse to everlasting peace and blessing.

8. That Christ is to reign in glorious empire over all the earth, sending forth his law from Jerusalem; the type of which reign was given in the ancient Theocracy, and an earnest of the glory of which was furnished on the mount of transfiguration.

9. That great judgments are impending over Christendom, and that all present systems in Church and State shall be revolutionized by them, if not quite destroyed, to be succeeded by another order of things, answering to a new dispensation, not of such sort as to supersede the Gospel, but to fulfil it and complete its triumph.

10. That, in this new order of things, the house of Israel, or Jewish race, shall again occupy their own land, and hold the first place among the nations, under their proper King, the Son of David, forever.

11. That the earth, and the heavens enveloping it, are to be renovated by Him who is to have the dominion; that the heavens and earth which are now shall be made to pass away into new heavens and earth, in which righteousness shall dwell: as the natural man by regeneration is made into the new man, being renewed in the image of the Creator. And—

12. That very important interests are connected with the right understanding and diligent inculcation of these truths, as indicated in Dan. xii. 9–12; Matt. xxiv. 42–51; Luke xxi. 34–36; 1 Thess. v. 1–9; 2 Tim. iv. 8; Heb. ix. 28; Rev. xvi. 15; where it is taught that only those who are properly awake to these particular matters, and watchful and waiting and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful.

It is true that, in these particulars, we differ very widely from many good and well-informed people whom we esteem and love. But it is a matter of conscience with us, from which we dare not shrink. To refrain from bearing our testimony because influential and learned men may entertain views adverse to ours, would be to stifle the Gospel altogether. And to ignore doctrines because they are controverted, or to avoid the necessity of contending for them, would be to surrender our faith.

It is also a great mistake to regard these doctrines as mere speculations, to which no serious respect is due. The question between us and our opponents is not one of temperament, but one of grammar and exegesis, as applied to the ascertainment of what God's book teaches. We plant ourselves upon the plain letter of the inspired word, and those laws of interpretation upon which the doctrines of the Deity of our Savior, his vicarious sufferings for our redemption, and the justification of the sinner by faith in his blood, are received and defended.

If what we believe and teach with reference to God's revealed purposes is speculation and theory, then are these great doctrines also in the same category; for in either case we have the results of the same processes,—the products of the same principles of interpretation and laws of language applied to the same holy records. That matters in the one case relate more to the future, and in the other more to the past, certainly cannot justify the treatment of one part as mere theory undeserving of sober regard, and the laying of such stress on the other as that he who doubts imperils his salvation. If we are accountable for the manner in which we deal with fair and just eductions from the Holy Scriptures in one direction, how shall we be exempt from solemn responsibility for the way in which we dispose of what is brought out by precisely the same method in other directions? Let it be remembered that it is the word of God with which

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we have to do, even that word according to which we must be judged, and no part of which we are at liberty to disregard or explain away, and it cannot but appear to all fair and serious-minded people that it becomes every one to be very cautious how he scouts, discards, or ignores these subjects, lest he be found thrusting aside instruction deeply connected with his present and eternal good, and casting contempt upon those holy oracles through which alone all saving knowledge comes to mankind.

In hope, therefore, to contribute something to advance the knowledge of the truth in these particulars, and thus to promote the welfare of our fellows and the glory of our Lord, we commit our little craft to the broad waters, and commend it to God and his people.

THE DUTY OF STUDYING PROPHECY.

"WHEREUNTO ye do well that ye take heed," says St. Peter, referring to "the sure word of prophecy," which he compares to "a light that shineth in a dark place." It is our duty to "take heed to this light," *because in so doing we fall in with God's design concerning it.* God does nothing without a design. When he hung the sun in the firmament, his design concerning it was that it should give light to the world. When he gave men the organs of vision which they possess, his design was that they should employ them in making use of the light which he had poured around them. God's design in all this is manifest. We need no revelation to inform us of it; we require no command to direct us in our duty concerning it. We understand the design at once, and readily fall in with it.

But is not the purpose of God equally clear in the case we are considering? When he gives us the clear light of prophecy to irradiate the dark horizon of the future, and organs of spiritual vision, with the promised aid of the Holy Ghost, to enable us to make use of that light, is it not evident what his design is? If we neglect the study of prophecy, we run counter to that design, and aim to make it of none effect. We occupy a position analogous to that of the man who should bandage his eyes at noon, and go groping on his way, stumbling in the dark, simply because he is unwilling to open his eyes and avail himself of the light that is beaming around him. It is our duty to study the prophecies of God's blessed book, because in so doing we fall in with God's design in giving them to us.

It is our duty to study prophecy, again, because an acquaintance with it is indispensable to a distinct understanding of God's purpose concerning his Church and the world. No one can be properly prepared to act his part in life without a general understanding of what that purpose is. There are some points in which the connection is so intimate between God's purpose and our duty that unless we understand the one we cannot perform the other. God's will or purpose is the rule of our duty, and, of course, we must distinctly see that rule if we would walk in accordance with it. Now, the purpose of God concerning the future is only to be ascertained by the study of prophecy. If we neglect this, and take our views thereof from other sources, we shall surely go astray.

For example, it is clear from the "sure word of prophecy" that God's purpose concerning the people of Israel is that they shall be gathered back to their own land in an unconverted state. It is equally clear from the same testimony that the national conversion of Israel shall be effected subsequently to their restoration, and that this conversion shall be accomplished, not by the preaching of the gospel to them, but by the judgments of God poured out upon their enemies, and by the wonderful personal appearance of their Messiah to them, as he appeared to Saul of Tarsus,—so that "they shall look upon him whom they have pierced, and mourn." It is also the purpose of God that the consummation of the blessedness of the world—the period of its millennial glory—shall not arrive till after this event has taken place.

An attentive examination of Ezek. xxxviii. xxxix., compared with Zech. xii. xiv., is sufficient for the complete establishment of all the points here stated. It will there be found that

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Israel are represented as being gathered back to their own land, in part at least, in an unconverted state. There is then a great gathering made against them of all nations, as their enemies, with a view of cutting them off. In the midst of these troubles their Messiah appears in person for their rescue. "His feet stand upon the Mount of Olives." He pours out his judgments on those assembled nations and destroys them. Israel "look upon him whom they have pierced, and mourn." Thus, their national conversion, like that of Saul of Tarsus, is effected by the miraculous manifestation of the Messiah to them. And by the same instrumentality, and at the same time, will the conversion of the world be effected. For it is of what shall then take place that God declares, "And I will set my glory among the heathen, and all the heathen shall see my judgment. And *thus* will I magnify myself, and sanctify myself: and I will be known in the eyes of many nations, and they shall know that I am the Lord." This is God's plan of the way in which Israel's restoration and conversion, and the conversion of the world, are to be effected. The prevailing idea that these great results are to be brought about simply through the instrumentality of a preached gospel, has no scriptural authority for its support. "The foolishness of preaching" is indeed the grand instrument ordained of God to "save them that believe." By means of this instrument God will gather out his elect people, till "the times of the Gentiles are fulfilled." But, when this is accomplished, the promised kingdom of the Son of man will be introduced and established by other agencies, as indicated in the foregoing passages.

It is easy to see in how many points the views we entertain in reference to these great events affect the question of our duty as the people of God. Our prayers must be directed and our labors guided by the views we hold in reference to these matters. Our prayers will be offered in vain unless they be in the direction of God's purposes. If those purposes be as here indicated, then it becomes the bounden duty of every one who desires the glory of God and the best interests of men, to pray earnestly that God would gather back his ancient covenant people to their own land and "build again the walls of Jerusalem." But the majority of Christians are supposing that the nation of Israel will be converted just as individual Gentiles are; and they are expecting and praying for nothing else. They fail of their duty to Israel, because they do not understand God's purpose concerning them; and they do not understand this purpose, because they neglect the study of prophecy. This is but one point out of many that might be adduced, but it is sufficient to show that "we do well to take heed" to this subject. To study the prophecies of Scripture is our duty, because by so doing we fall in with God's design in giving them, and because a general acquaintance with them is indispensable to a distinct understanding of God's purpose concerning his Church and the world. May God bless this periodical, and make it of great service in promoting *the study of prophecy*.

R. N.

OUR FIRST NUMBER.

WHAT we offer our readers in this issue is somewhat more elementary than was designed; but may not on that account be less acceptable. We give a tolerably fair sample of what our periodical is to be. And if our friends will now exert themselves to procure subscribers, and thus assist in putting it upon a basis to pay expenses of publication, we promise to furnish the very best results of prophetic study on all important points, and to keep our readers advised of all significant "signs of the times."

We respectfully ask of editors, who conscientiously can do so, to direct attention to our publication, and to say a kind word for it. We request all believers in our doctrines especially to lend their aid and to exert themselves promptly. The time is short. The interests which we desire to subserve are great. We shall need every one's help. We solicit co-operation in any way that it is convenient to give it. And we rest in the faith, that if God sees need for "*The Prophetic Times*," he will raise up friends to support it.

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The Prophetic Times.

Vol. I. FEBRUARY, 1863. No. 2.

Special Contributions.

THE ANTICHRIST.

WILL IT BE LOUIS NAPOLEON?

THAT there is to be some great, blaspheming, despotic military power, under which the Roman empire is to be in some sense revived, which is to exercise a most cruel tyranny over the whole civilized world, and which is to lead forth the combined armies of nations to a scene of unprecedented disaster in connection with the reappearance of Christ, is plainly taught in the prophecies of Daniel, Paul, and John. It is this power which is styled by eminence "*The* Antichrist, that denieth the Father and the Son." It is also the growing belief of many expositors, that this power is the Napoleonic headship of the great Roman dominion, especially as that headship has been revived in the present Emperor of the French, Napoleon III. The general grounds upon which this belief is entertained may be stated somewhat as follows:—

1. Napoleon III. answers to the description which makes this great blaspheming power the septimo-eighth head of the seven-headed and ten-horned Beast of the great Roman dominion. The seven heads of this Beast were not only "seven mountains," upon which the centre of Roman dominion was seated, but also "seven *Kings*" or regencies. These seven regencies are the seven distinct forms under which the Roman power was embodied and administered. These were Kings, Consuls, Dictators, Decemvirs, Military Tribunes, and Emperors. Of these, "five" had "fallen" when John wrote; one *was*, and one was "not yet come." That which then was, was the Roman Imperial, which, in one way or another, as history shows, continued down to Francis II. of Austria, in A.D. 1806,* when the power of Europe was seized by Napoleon Bonaparte, and the old imperial succession was destroyed. In Napoleon, then, a new and distinct head was set up, whilst there was yet such an assumption by him of the old iron crown, and such an acknowledgment of his authority by the Pope of Rome in his coronation, that it was still to be regarded as the same old Roman dominion which had simply passed to another form or head. He was therefore that seventh head which was to come. "And when he is come," said the angel, "he must continue *a short space.*" The period of Napoleon's imperial rule was *eleven years*, when he was overthrown, and his empire destroyed forever, as it appeared. But it was not effectually destroyed. He is described in the vision as "the Beast that was, and is not, *and yet is.*" Though "as it were wounded to death, his deadly wound was healed." The Napoleonic headship ceased with the fall of Napoleon I., but it was soon marvellously revived in his nephew, and now *is* again in the present Napoleon III. He is "*of the seven*" by his relation to the Napoleon family, and by his assumption of the same dynasty and principles represented by Napoleon I.; but the manner of his coming into power, and various peculiarities in the constitution of his dominion, present features of distinctness from his uncle's headship, showing that he is in some sense

* The argument of G. S. Faber, in a little volume entitled *Napoleon III. the Man of Prophecy*, is very satisfactory on this point.

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also a headship of his own kind. He is, consequently, the seventh, and yet in some sense the eighth; so answering to the description of a septimo-eighth head or embodiment of the great Roman dominion which was to be the Antichrist.

2. Napoleon III. corresponds also with the prophetic portrait of the Antichrist in his prowess, bold ambition, and growing military power. In Rev. xiii. 3, 4, as soon as the Beast's wounded head is healed, he appears as the wonder and astonishment of the world; which has been very remarkably verified in the surprise and amazement which the career of Louis Napoleon has excited since 1852. And with seven hundred and fifty thousand trained troops, furnished with the best arms in the world, with a fleet of iron-clad war-steamers inferior perhaps to none now afloat, and with his deep and inscrutable policy and boundless aspirations, it may very well be said of him, at this moment, "Who is like unto the Beast? Who is able to make war with him?" Nor is it difficult to anticipate, from the present condition of the world, and his position in it, that it would not take any great length of time to fulfil the words of the prophet, in which it is said that "power was given him over all kindreds, and tongues, and nations," (Rev. xiii. 7.) His rapid ascension to power and dominion has startled the world, and his influence and authority are augmenting still in all quarters of the globe. He is at this moment the most daring, the most ambitious, the most powerful, and the most dangerous man on earth. The Crimean War put him at the head of European affairs. His interference in the war of Austria and Sardinia shows with what a controlling hand he is competent to dispose of the disputes of nations. His annexation of Savoy and Nice to France is another illustration of his growing pre-eminence and independence of the old combinations of Europe. The recent war with China, and the French occupation of Syria, have planted his power in Asia. The north of Africa is his. Mexico seems ready to fall into his hands. The defeat of his uncle at Waterloo he regards it his solemn destiny to avenge He is now virtually the ruler of Rome. The prospect is that he will presently have the Jews completely enlisted in his favor. Jerusalem is at this moment stirring throughout its desolations under the influences of his power. Palestine seems as if preparing to open her gates to him. Greece—now in revolution—seems to be ready to accept a member of his family as her king, and can hardly receive a ruler whom he does not approve. His monetary resources are greater than those of any power on earth. His desire to interfere in the terrific schism which has occurred in the United States needs only to await the opportunity, perhaps, to put the tottering republic under his control. All of which would seem to foreshadow, as clearly as may be, the fulfilment to him of what is written in Rev. xvii. 13, 17, xiii. 7, and Dan. xi. 36–39.

3. His name also has peculiarities which appear to fall in very remarkably with the predictions that apply to this last great scourge of the world. It is argued by some, that the king spoken of in Rev. ix. 11 is also in some sense this wilful king of the last days. And it is there said that "his name in the Hebrew tongue is Abaddon, but in the Greek tongue *Apollyon*," which comes nearer to *Napoleon* than many of the New Testament versions of the ancient Scripture names. In Rev. xiii. 18 it is written, "Here is wisdom. Let him that hath understanding count the number of the Beast; for it is the number of a man, and his number is six hundred threescore and six." And in Rev. xiii. 17 and xv. 2, this number is further described as "the number of his name;" which is usually taken to mean the number in numerical value of the letters which compose his name. And giving the name *Louis* in its Latin form, *Ludovicus*, we have as the total numerical value of the letters, 666. So, too, by putting the name *Napoleon* in its Greek form, as if inscribed upon a monument, Ναπολεοντι, the total numerical value of the letters is, again, 666.

It is true that this number can be found in other names, and in some which apply to this Beast in some of his earlier forms, but it is very remarkable that it should be found in both names of the present French Emperor,

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in whom, if these prophecies do apply to him, is to be concentred every form and attribute of all the Antichrists which have been before him. The numbers stand thus:—

L	50	N	50
V	5	*a*	1
D	500	*π*	80
O	0	*o*	70
V	5	*λ*	30
I	1	*ε*	5
C	100	*o*	70
V	5	*ν*	50
S	0	*τ*	300
		ι	10
Total	666	Total	666

4. The connection of the Antichrist with the apostate church power, first supporting it, using it, and then spoiling it, also seems to point to him as the man. When yet President of France, in 1849, he sent French troops to support the Pope in Rome, and has not withdrawn them to this day. Yet of late he has been allowing all sorts of damage to befall the papacy, is at present in disagreement with the church authorities, and in various ways is giving symptoms which look greatly like preparation for that part of prophecy which says that the Beast, with his ten subordinate kings, shall "hate the whore, and make her desolate, and naked, and eat her flesh, and burn her with fire." He has also permitted or caused a pamphlet to be issued, in which it is proposed that he himself should become a sort of Pope, and unite the political and religious sovereignties in his own person,*—a thing not unlikely to be consummated at no distant day;—which would fully invest him with the very attributes which underlie the predictions of Paul, in 2 Thess. ii. 8–12.

5. The peculiarities of his character, his impenetrable countenance, his taciturn disposition, his protestations and general policy, and his deep cunning and sagacity, also seem to answer very completely to the predictions made concerning the Antichrist. In Daniel viii. we find a vision of a little horn, which waxed exceeding great,—the Mohammedan power, perhaps, but ultimately the Antichrist,—who (in verses 23–25) is described as "a king of *fierce* (shameless, imperturbable, unawed, impenetrable) *countenance, and understanding dark sentences*,"—one who "shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people,"—who "through his *policy* also shall cause *craft* to prosper in his hand, and magnify himself in his heart, *and by peace shall destroy many*," and "shall also stand up against the Prince of princes." He is described as the king who "shall do according to his will, and shall exalt himself, and magnify himself above every god." Nor can it fail to strike the reader how well this language applies to a man of whom a personal friend of his, who laboriously attempted an analysis of his character, has said, "Frigidly affable, and repulsively polite, he avoided either offence or familiarity, but seemed instinctively to coil up his nature from observation. In phrase and demeanor all that became his birth, still the man was perfectly inaccessible. There was much of peculiarity, much of contrast, abstract yet vigilant, inquisitive in every thing, but studiously incommunicative, diligent in acquiring all men's knowledge, retentive of his own, cold and impassive, but full of latent energy, cautious in decision, but, having decided, prompt, rapid, and impetuous. Almost intuitive in grasping opportunity or detecting weakness; improved by study, steeled by adversity, disciplined for every

* The title of this pamphlet is, "*The Emperor Pope.*" It has been sold principally among official persons. It argues that Victoria is Queen and Pope; that the Protestant sovereigns of the Germanic Confederation exercise both political and religious power; that in Sweden, Denmark, and Norway the kings are Popes; that Alexander II., Emperor of Russia, is Czar and Pontiff; that Otho is King and Pope at Athens; that the Sultan of the Turks is Emperor and Pope; and that the Emperor of France should not be behind them. It is also given "on good authority" that Louis Napoleon has actually submitted the question to some of the French bishops, on the subject of a French Patriarchate, at least, with practically independent powers.—See *Catholic Herald*, Dec. 15, 1860.

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vicissitude of fortune, he has inestimable qualifications for his own position. . . . Marvellous as his character appears at present, it is, in my judgment, as yet very partially developed. The reserve, however, in which he habitually shrouds himself, may not now be violated. Few can see, in the taciturn recluse, the talents, attainments, and accomplishments which he undoubtedly possesses." —*Phillips on Nap. III.* Madden, also, confirms this well-drawn portrait, where he says that "This man-mystery, the depths of whose duplicity no Œdipus has yet sounded, is a problem even to those who surround him. I watched his pale, corpse-like, imperturbable features, not many months since, for a period of three hours. I saw eighty thousand men in arms pass before him, and I never observed a change in his countenance or an expression in his look which would enable the bystander to say whether he was pleased or otherwise at the stirring scene that was passing before him on the very spot where Louis XVI. was put to death. He did not speak to those around him, except at very long intervals, and then with an air of nonchalance, of ennui, and eternal occupation with self." "Dark, mysterious, impenetrable, inscrutable in his designs," says the author of Armageddon, "concealing every passion of his heart within the innermost depths of his soul; of great personal courage and inflexible will, conjoined with cool deliberation and consummate prudence; entirely devoid, apparently, of any real religion or moral principle; impelled, guided, protected, as he announces himself to be, by his uncle's shade; with the subtlety of that 'more subtle than any beast of the field,' he has hitherto defeated all his opponents, and reached by craft a pinnacle which his uncle could only attain by the sword. Striking not until his quarry be certain, or (as the author of the Last Vials well expresses it) never uncoiling himself to seize his prey until sure of his victim; daily increasing in power and influence over the nations, and bringing the eyes of an astonished world to contrast with wonder his past and present career; all in relation to him seems to be after a superhuman working that none can fathom."

6. His rise from obscurity, the contempt in which all men once held him, the manner of his ascent to the throne and his great dominion, as well as his remarkable control of the precious metals, are also of a character verging towards the fulfilment of the predictions concerning the Antichrist. He was described in Daniel xi. 21 as "a vile person (one despised), to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. . . . But," it was further said, "he shall have power over the treasures of gold and silver." And before Napoleon III. obtained the Emperorship there was hardly a man in the world upon whom more contemptuous epithets and opinions were passed than upon him. He was supposed to be without understanding, an idiotic dreamer, as short of brains as he was of friends and means. But from that obscurity and contempt he has risen to imperial power; and the kingdom which no one would have been willing to confer upon him, he yet managed, in the name of liberty and democracy, and with daring adventures in the name of peace and the people, to obtain and hold. And it is a marvellous fact, that he has not only succeeded in securing all the money needed for the extraordinary cost of carrying on his government and immense improvements, but in the years 1855, '56, and '57 coined more gold than both England and the United States together.

7. It would also seem to be impossible for another power, such as The Antichrist is to be, to arise and mature itself in the unexpired time which chronological prophecies place between the present and the great consummation. A dozen different lines of calculation seem to converge and run out within the limits of the next ten years; each of which is supposed to extend to the epoch of the consummation. Seven years, or three and a half years at least, is the period in which The Antichrist, as such, is to continue; which would leave only some half a dozen years for the incoming, establishment, and maturement of the predicted power, of which the earth as yet has no signs apart from Napoleon III.

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Without undertaking, therefore, to decide positively that Louis Napoleon is the personal Antichrist of the Last Days, we have no hesitation in saying that we are strongly inclined to believe that he is the man who is to figure in this remarkable capacity. Events will very soon show whether this belief is founded in truth or not. And one of the first tests will be the formation of a league or covenant between Napoleon III. and many of the Jews, in which they will accept him as their protector in returning to Palestine and in the restoration of their temple services. When this covenant is once made, it will then be but seven years to the descent of Christ in the clouds of heaven, and the great consummation. (See Dan. ix. 27, xi. 23.) *"Blessed is he that watcheth!"*

J. A. S.

A LAYMAN'S OPINION.

IN A LETTER TO A FRIEND.*

DEAR JOSEPH:—I wish now to say that for many years past I have not been able to resist the conviction that has been gradually forcing itself upon my mind, that there is a great *falling away* in every department of society, in politics, in religion, in morals. I have been long enough and close enough in contact with men in the Church and in the world to observe that gradually all the old well-settled principles of prudence, economy, truth, honesty, and vital unostentatious piety, have been ignored, and recklessness, extravagance, deception, dishonesty, and a "*form* of godliness without the power thereof," have become the order of the day, and are growing worse and worse. I say this conviction was *forced* upon me. I did not willingly receive or believe it. I was taught by my Church, and all the books I read in my early days, to expect and believe the very reverse. Consequently, I held to those early views and impressions with a great deal of tenacity, and received conviction to the contrary with reluctance; but facts, derived from observation, were so strong, I could not withstand them. I examined the Bible for myself, and found that in the "last times" just such a state of things is to exist.

You may remember that several years ago, when on a visit at your house, I asked you this question (which was then much upon my mind, and not yet fully determined), "*Is the world getting better, or worse?*" We conversed some time about it, and you remarked that if we came to the conclusion that the world is getting worse, it would amount to an admission that the gospel was a failure. Thus we both thought and felt at that time, and I continued to hope against hope, and against the demonstrations that the world was growing worse. But, although the world grows worse, I know that the gospel is not a failure; for the apostle says, "If the gospel be hid, it is hid from them that are lost, in whom the god of this world hath blinded the minds of them that believe not," &c. My views had changed before I read Dr. Seiss' "Last Times," and when that came into my hands it only confirmed and enlightened me more and more in what I believe to be the Bible teaching in the case.

I now come to what I think a very serious matter, in connection with this subject; one that grieves me more than any thing else. It is the position of our churches in regard to the second coming of Christ, in that, while holding the doctrine as an article of faith, they maintain such a studied silence upon it. I have been a regular attendant upon the ministry of the Church, in this city, for more than twenty years, and in all that time do not recollect ever having heard a sermon on the Second Advent of Christ,—scarcely ever any allusion to it; and pretty sure I am that there is nobody in our church here who is expecting Christ to come just now, or very soon. There are some, I believe, who are looking and preparing for death, but none looking for and earnestly desiring the literal appearing of our Lord Jesus Christ. The Church in this day is deriving no comfort from this most prominent and comforting promise.

* This letter was not written for publication. It was put into our hands by the friend to whom it was written, and from whom we have asked permission to insert it.

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Does she not by this silence ignore the subject, and in effect say, with the wicked servant, "My Lord delayeth his coming"? And is not the condition of the Church precisely delineated by the "Parable of the Ten Virgins"? They all slumbered and slept on this great subject. And in an hour when they think not, in a day when they look not for him, Christ will come.

If ministers of standing and influence will take up this long-neglected theme, and preach it, with its warnings and exhortations to moderation, &c., they might accomplish much good, and also rescue the subject from the hands of fanatics, who will be sure, in these eventful times, to use it without heeding the caution, "Let your moderation be known unto all men."

But if our ministers and Churches continue to ignore it as they have done (and as I fear they will do), they in effect place themselves in the same category with the scoffers of the last days, who say, "Where is the promise of his coming?"

I cannot, for my life, see how the full and hearty belief of this doctrine, as the Bible teaches it, can do the least harm to any well-balanced Christian mind: on the contrary, the truth of it, and the expectation it inspires, are calculated to animate and sustain the true Christian more than any thing else, amid surrounding gloom and darkness. It was so used in apostolic times; and St. Paul, after alluding to it in every chapter in his first letter to Thessalonians, says, in connection with it (4th chap. 18th verse), "Comfort one another with these words;" and goes on in the next chapter (5th) to speak specifically of the Lord's coming as an event which Christians should be perfectly aware of and prepared for in advance, while a sense of security and peace renders others around them indifferent and sleepy in regard to it. "Let us not sleep as do others, but watch and be sober."

I think the question that occupies the minds of serious and thinking men the most at the present time is this:—"What is going to become of us as a nation?" We started out with sanguine hopes of being able speedily to crush the rebellion. We said, Let England and France interfere if they dare: we are a match for them all. We would not allow the thought to enter our minds for a moment that this, the best government on earth, could be overthrown. We have been long expecting and predicting that the rotten and tottering dynasties of the Old World would fall, but that our government, so free, so just, so liberal, so enlightened, so Christian, must and would abide to the last, to bless future generations, and exemplify on an ever-enlarging scale that man is capable of *governing himself*. Hence, with pure and patriotic devotion worthy of such a cause, we have lavished lives and means without stint in the prosecution of this war for the Union and Constitution. We have had no particular fault to find with our President. He has gone farther than some would have had him go, but no farther than most thought necessary. But, after all that has been done, the perplexing question is, "What is to become of us as a nation?" There is a growing sense of disappointment and despondency in men's minds; an impression that there is uncertainty about our accomplishing what we have undertaken; an idea that separation of some sort in some way is inevitable; and, indeed, an apprehension that we are threatened more and more with a revolution among ourselves in the North which will result in anarchy and military rule. Now, if this state of things should ensue, and our government be overthrown, what could enable us to endure such an aspect of affairs, and as Christians reconcile us so well to such calamities, as the belief that Christ is coming to set up his long-prayed-for kingdom upon earth,—"a kingdom which cannot be moved,"—a government that shall have no end? Preparatory to this, God has declared he will "shake all nations, and the desire of all nations *shall come*." He has commenced with *our nation first*, because "judgment must first begin at the house of God,"—*at the most highly favored;* and also on merciful grounds, that we may believe that the vials of his wrath will increase in fury as they continue to be poured out upon the older and more antichristian nations. For he says he

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will pour out his "fury upon the heathen;" that he will speak to the kings of the earth "in his wrath, and vex them in sore displeasure."

Macknight, in his comment on 1st Peter (iv. 17), says, "Probably the word which we here translate judgment, may mean no more than affliction and distress; for it was a Jewish maxim that when God was about to pour down some *general judgment*, he began with afflicting his own people, in order to correct and amend them, that they might be prepared for the *overflowing scourge*." (See also Dr. Clark on same.)

When I commenced this letter I had no intention of extending it to its present length. You may infer from this that I take no ordinary interest in the subject. Living, as I believe we are, in a most solemn time, when we can begin to see those things coming to pass which Christ said would immediately precede his coming, I think it is time for every man to awake, and look up, and know that He is nigh, *even at the doors*. If this is the beginning of the end,—if the great day of his wrath has come,—"Who shall be able to stand?" Only the man who has built his house upon a rock! upon the rock, Christ!

J. S. C.

POINTS OF PRESENT INTEREST IN PROPHETIC STUDY.

In taking a review of the progress that has been made by expositors in the elucidation of prophetic truths during the past twenty years, it will be found that there are several points of prophetic research that are being increasingly discussed and investigated, as possessing especial interest in these momentous times. Among them may be mentioned the following:—

I. That the seventieth and concluding week of the famous period of Daniel's seventy weeks (Dan. ix. 24–27) is yet unfulfilled, and that it will synchronize with the final seven years of this Gentile dispensation, because it is stated to reach "even until the consummation," or end of this economy; and also because it commences with a seven-years covenant made between many of the Jews and "the Prince that shall come," mentioned in the twenty-sixth verse, who is evidently identical with "the Antichrist that shall come" (1 John ii. 18); and, likewise, because the latter half of this covenant-week of seven years is manifestly identical with the future and final 3½ years of the Antichrist's unparalleled persecution of Jews and Christians. This view was, in the main, very generally held by the primitive Church, and was set forth by some of the fathers, such as Irenæus, Hippolytus, Origen, Victorinus, Apollinarius, &c.; and it has recently been ably expounded by more than thirty writers, such as Tregelles, Burgh, Bickersteth, Birks, Newton, Maitland, &c. The seven-years covenant having to be made just about seven years before the end, will, upon its occurrence, enable us to know the period at which the end will arrive.

II. That although the Pope has, in many respects, corresponded with the predicted character of the Antichrist, or Man of Sin (1 John ii. 18; 2 Thess. ii.), who is further described as the Little Horn and Wilful King in Dan. vii., viii., xi., and the Eighth Head of the Beast in Rev. xiii., xvii., yet the correspondence is only partial and imperfect, and fails altogether in respect of the connection that was to subsist between Antichrist and the Jews; as well as in the fact that the Man of Sin, according to Scripture testimony and primitive tradition, is to be one individual person, and not a system or succession of persons. Moreover, the Antichrist is generally admitted to be the representative of the Seventh-eighth or last head of the Beast, or Roman Empire (Rev. xiii., xvii.), and therefore, as conclusively demonstrated by Faber, Frere, Irving, and others, must be looked for in the line of French Emperors.

III. That although there is a year-day fulfilment of the seals, trumpets, vials, and other prophetic visions in Revelation and Daniel, by way of rehearsal on the larger scale and with reference to the sufferings of the Church Militant under the Papal Antichrist, yet there will also be an ultimate literal-day fulfilment of those visions on the smaller scale and with reference to the sufferings of the Church Militant under the last personal Antichrist; the latter fulfil-

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ment being a miniature fac-simile or counterpart of the former, only in days instead of years. And thus, for example, the grand calendarian period of 1260 days, or 42 months, or 3½ times (Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xiii. 5), although primarily fulfilled as the 1260 years of the Papal Antichrist's chief persecuting power from Justinian's Code until the French Revolution, will have its principal accomplishment, as 1260 literal days of the personal Antichrist's chief persecuting power, in the final 3½ years of this dispensation.

IV. That the unparalleled Great Tribulation or Great Affliction foretold by our Lord in Matt. xxiv. 21, Mark xiii. 19, although prefigured by the calamities at the destruction of Jerusalem, is yet *entirely future*, and is evidently not to commence until the setting up of Daniel's abomination of desolation (Dan. xi. 31, xii. 11, ix. 27), which is to be the personal Antichrist's image placed in the Jewish temple in the midst of the seven years of the Covenant-week. Thus this Great Tribulation is manifestly identical with the unexampled latter-day Time of Trouble (Dan. xii. 1), and the 3½ years of the personal Antichrist's appalling infidel persecution of Jews and Christians as described in Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5.

V. That the advent of Christ (1 Thess. iv. 16, 17) to raise the deceased saints and translate the Wise Virgins will occur *before* the final 3½ years' Great Tribulation and infidel persecution by Antichrist, in order that those prepared Virgins may be kept altogether *away from* that hour of temptation (Rev. iii. 10), being *accounted worthy to escape* it (Luke xxi. 36), and being a *first-fruits* company precursory to the subsequent *harvest* company of saints who will be caught up *after* the 3½ years' Tribulation. (Rev. xiv. 4, 15; Matt. xxiv. 29–31.) Thus our Lord will remain in the pavilion cloud with his raised and translated saints, invisible to the world at large, during that 3½ years, and at its close will gather in the rest of his elect,—the second-translation company,—and will then descend on Mount Olivet (Zech. xiv. 4) and destroy Antichrist's hosts and all the incorrigible simultaneously, sparing and converting many of the Jews and heathen to repeople the earth during the subsequent Millennium. (Isa. lxvi. 19; Zech. xiv. 16.)

VI. That the tenfold or decuple division of the Roman Empire, as foreshown by the ten toes of Nebuchadnezzar's Image (Dan. ii. 42) and the ten horns of the Roman Beast (Rev. xvii. 12), has evidently not yet been fully effected, as the whole Roman Empire, Eastern as well as Western, has never yet approximated to any thing like a division into ten kingdoms, and, moreover, the ten kings are predicted not to arise until the closing *hour* of this dispensation and in conjunction with the Eighth Head, or personal Antichrist (Rev. xvii. 12). The gradual formation, therefore, of five kingdoms in each of the two divisions of the Roman Empire, as prefigured by the five toes on each of the two legs, will be a notable symptom of the approach of the final 3½ years Great Tribulation. It is inferred, from Dan. viii. 8, 23, that the four Grecian horn-kingdoms, viz.: Greece, Egypt, Syria, and the rest of Turkey, are to be revived, and to constitute four of the ten kingdoms; making, together with Tripoli, the five in the Eastern division, while England, France, Spain, Italy, and Austria will, apparently, constitute the other five in the Western division. An attentive examination of these prophecies will furnish evidence that we are living in most momentous days, and that there is reason to pray earnestly for light, grace, and revival in this "the accepted time." M. B.

TOPLADY'S CONFESSION.

"I AM one of those old-fashioned people who believe the doctrine of the Millennium; and that there will be two distinct resurrections of the dead,—*first*, of the just, *secondly*, of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect. In this glorious interval, Christ, I apprehend, will reign in person over the kingdom of the just."

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Selections.

"IT IS THE LAST TIME."

BY MARTIN F. TUPPER.

ANOTHER year! another year!
Who dare depend on other years?
The judgment of this world is near,
And all its children faint for fears;
Famine, pestilence, and war,
Mixed with praises, prayers, and tears,
Civil strife and social jar,
Spurred by pen and stirred by sword,
Herald Him who comes from far
In Elijah's fiery car,
Our own returning Lord!

Look around: the nations quail;
All elements of ill
Crowd like locusts on the gale,
And the dark horizon fill:
Woe to earth and all her seed!
Woe! they run to ruin still;—
He that runneth well may read
Texts of truth the times afford,
How in earth's extremest need
Cometh, cometh soon indeed,
Our own redeeming Lord!

Lo! the marvels passing strange
Every teeming hour brings,
Daily turns, with sudden change,
The kaleidoscope of things;
But the Ruler, just and wise,
Orders all, as King of kings.
Hark! his thunders shake the skies!
Lo! his vials are outpoured!
Earth in bitter travail lies,
And creation groans and cries
For our expected Lord!

Stand in courage, stand in faith!
Tremble not as others may;
He that conquers hell and death
Is the friend of those who pray,
And in this world's destined woe
He will save his own alway
From the trials' furnace-glow,—
Till the harvest all is stored,
Rescued from each earthly foe,
And the terrible ones below,
By our avenging Lord!

Yea, come quickly! Savior, come!
Take us to thy glorious rest;
All thy children yearn for home,
Home, the haven of thy breast!
Help, with instant, gracious aid!
That, in just assurance blest,
We may watch—nor feel afraid—
Every warning in thy word,
Signs and tokens, all arrayed
In proof of that for which we prayed,
The coming of the Lord!

HOW READEST THOU?

BY REV. HUGH M'NEILE, D.D.

THE ancients had a saying concerning the Scriptures that is useful here. They said, "*Distinguish the periods, and the Scriptures will harmonize.*" "Distinguish the periods;" and here comes the very point,—the period. The Jew had fastened his attention so on one portion of the prophecies that he saw but one period,—the glorious period of the Messiah's reign; and the Christian Church had for centuries so fixed its attention on one part of the prophecies only that it saw but one period,—the coming of the Messiah to be crucified. Jewish prejudices arose from partial attention to the prophecies, and Christian prejudice has arisen from partial attention to the prophecies. It should be our privilege to distinguish the periods; and while we maintain, as Christians, the literal fulfilment of Isaiah's prophecy of the Virgin's Child, and the birth at Bethlehem as foretold by Micah, and therefore that the Messiah has come, we ought to maintain also, with the Jews, the literal interpretation of Isaiah's prophecy, that the Messiah shall reign at Jerusalem, and the prophecy of Micah, that Jerusalem shall be chief of the nations, and therein to believe with the Jews that the Messiah shall come. *He has come*, and *he shall come*. Surely this was the real nature

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and genius of what the angels said to the disciples, as you may read in the first chapter of the Acts of the Apostles. The disciples, in astonishment, saw their Divine Master carried up into the air from them, and disappearing in the clouds; and, while they were looking up in amazement, two angels appeared, and said, "Ye men of Galilee, why stand ye gazing up into heaven?" What was the cause? Have you ever asked yourselves what was the cause of the amazing astonishment of the disciples? Not the mere physical miracle: they were too much accustomed to the physical miracles of their Master to be surprised at that merely, and to make us suppose that to have been the cause of their astonishment. How does what the angels said afterwards address itself to that? "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus whom ye have seen go, shall so come." Was that calculated to abate their astonishment at the miracle which had taken place?—Nay, but it was to assert another miracle. How, then, shall we interpret the incident? What was the basis and ground of their astonishment? I think it very plain and instructive. They had learned unmistakably that Jesus was the Messiah; they were present when they heard Peter's confession, and the remarkable approbation which was expressed of it by the Lord Jesus; they knew then that he was the Messiah, the one that was to come, and they expected great things for their nation; they knew that a number of the prophecies, still unfulfilled, were connected with the Messiah's name; they were looking for them; and when he was taken from them and put to death, their expectations were dashed to the ground. When, however, they saw him again after the resurrection, their expectations revived, and they said, "Wilt thou at this time restore the kingdom to Israel?"—will you finish it all now? And when he had given them an answer, not, indeed, to reject their idea that the kingdom would be restored, but only to tell them the time was not for them to know,—when he had done this, he was suddenly taken up from among them, and they were left in amazement. What were they ready to say within their own minds and hearts? "After all, is he not the Messiah? Is it possible that we were wrong? And if he be, how can he have gone away, leaving so much undone that was predicted of the Messiah? He has done enough to assure us that he is the Messiah. He has fulfilled some prophecies: at his word the deaf man heard; at his word the tongue of the dumb man sang; at his word the lame leaped for joy; at his word the dead has come to life. He must be the Messiah; and yet he is gone! no kingdom restored to Israel! no reigning at Jerusalem!" *There* was ground for astonishment; and in that state of astonishment the angels addressed them,—"Ye men of Galilee, why stand ye gazing up into heaven?" as if he had left undone what had been promised. Do not imagine that all is to be done at one time. "*Distinguish the periods.*" He is gone, it is true, but he is not gone forever. That same Jesus whom you have seen go "shall so come in like manner as ye have seen him go into heaven." Then is the time of the fulfilment of the prophecies. I do not know whether I ever told you of a conversation I overheard some years ago, between a clergyman of the Church of England and a Jew, in the vestry of a church in London. I had been preaching on Jewish prophecies, and giving to the congregation, as plainly as I could, what I have been now endeavoring to convey to your minds; and to the vestry, after the service, two Jews came, to express their gratification for what they had heard and their willingness to hear from me more about Jesus of Nazareth, and to invite me to go the next morning to breakfast with them. They were willing to hear more. Well, I referred them to the clergyman who came in at the same moment; and he was a man of some mark in our Church, too. He had come into the vestry room, holding the back of his hand towards me, and said, "How can you preach such nonsense?" "Well, now," I said, "if you will allow me, while changing my dress, I will refer you to these Jewish gentlemen to converse;" and they very soon got into the thick of the argument. The Jew said to him, "Oh, upon that sort of interpretation,

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sir, I deny that a virgin ever had a son." "Oh, but," said the clergyman, "we know that it is true." "How do you know it?" "It is said in the Bible." "Well," said the Jew, "what more is said in the Bible?—'He shall reign upon the throne of his father David:'—is not that in the Bible?" "Yes." "Well, is not that what the gentleman has been telling us? and you don't believe it. You call it nonsense. Now, if you deny that, I deny the other." "Well," said the clergyman, "but we know that the prophecy of the birth of Christ of a virgin is true, because it is a matter of fact." Sir, I shall never forget the Jew's face,—he looked at him with such a withering sneer. "Ay," said he, "you believe because it is done; we believe because God has said."

TREACHERY—A MARK OF THE LAST TIMES.

BY H. L. HASTINGS.*

"In the last days, perilous times shall come. For men shall be . . . traitors."—2 Tim. iii. 1–4.

Among other traits and lines which go to fill the picture of this evil and perilous age, is the utter trustlessness, unreliability, and treachery of very many people. Men who are trusty in all respects and under all circumstances are very few. Those who are true to God, to conscience, to man, to all around them, comprise but a small portion of the inhabitants of Christendom. Compromises are made to be broken, trusts are accepted to be betrayed. We find this to be true, in many instances, throughout all the varied ranks and classes of society. From the boy who pockets the money in his employer's till, from the confidential clerk who swindles his employers out of their thousands, from the partner in business who involves his associates in beggary through his rascality; from the bank clerk who robs the bank of tens of thousands, to the bank president who steals by the million; from the railroad conductor who helps himself to small change by the handful, to the railroad president who sells spurious shares by the thousands; from the petty politician who steals on a small scale, the postmaster who peculates in postage-stamps, to senators and commissaries and representatives who steal by thousands, and to the guardians of public trusts to whom are confided the competences of widows, the inheritance of orphans, and the funds of public charities,—throughout all these classes we find frequent and lamentable instances of treachery and defalcation, from the smallest up to the grandest scale,—swindles that cover all grades, from a mite to a million, and which indicate an inborn rascality, developing itself as circum stances favor, and as the force of temptation prevails.

Even in religious associations the same spirit of villany exists, and Judas worms his way in among the apostles, and, if possible, strives to make himself generally useful in carrying the bag. Hence comes peculation, stealing of children's pennies begged for missionary purposes and for Sunday-school uses, and all sorts of infernal meannesses that are a disgrace to humanity and a curse to Christianity. So also in those trusts that pertain to the affairs of nations, traitors swarm on every hand, and politicians have their price. The man who is hired to serve his country, and paid more money for it than he ever earned or could earn at any honest business, takes his opportunity to enrich himself then by fleecing the public, by selling himself, soul, body, and influence, to plunderers and speculators and scoundrels, who follow the public treasury as sharks follow a dying man, who scent plunder as a buzzard scents carrion, and come from afar wherever the opportunity opens to deplete the public pocket.

So, also, representatives of great principles prove recreant to their trust. A man chosen by the suffrages of his constituents to stand for the right and be steadfast and bold, yields to the blandishments and seductions that are around him, and from the

* Signs of the Times; or, A Glance at Christendom as it is. By H. L. Hastings. Boston, 1862, pp. 320.

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earnest, unflinching advocate of truth is mellowed down under the influence of a thousand forces that operate upon him, and becomes a very comfortable sort of a dough-face. Men in their perfidy seem to put no value upon those principles of right which require men to be faithful to trusts committed to them. They make use of their positions in church and state for the overthrow and desolation of all around; and perjury becomes no crime in their eyes when treachery meets with success instead of with a halter. They have no conscience which can be bound by God or man. Their virtue is easy, their selfishness intense. Men of incorruptible integrity are few. Officials by scores are rotten, corrupt, rascally. And national affairs are so accustomed to running in channels of trickery and craft, that the advent of an "honest" man into executive circles causes a commotion, and almost overthrows the government. It is the introduction of a foreign element, an unknown quality, an unappreciated power, and it seems to throw the whole machinery from its balance, and threaten the desolation of every thing pertaining to it. We need not look far to find traitors. They swarm on every hand, false to their principles, and false to their oaths; false to their God, and false to their country; false to the truth they hold, and false to the great principles which they have avowed; false to every thing that makes men honorable and approved in the sight of God. Hence, governments are overthrown, and nations struggle for existence amid the efforts of a thousand enemies who seek to compass their ruin. A man's enemies come to be they of his own household; and liberty and truth and righteousness are wounded in the houses of their friends. He that ate bread with them has lifted up his heel against them. And multitudes are ready not only to sell their Lord for money, but to betray him with a kiss.

Friendship is too often unreliable. And he who goes forth in this world to do good to all as he has opportunity, to deal his bread to the hungry and minister of his substance to those that have need, must think it no strange thing if he be repaid with falsehood, with slander, with curses and abuse. The sanctities of friendship and the obligations of gratitude alike fail to hold that conscience which is swerved from its devotion to God, and which is lured by some baleful false light, which hovers over ruin's verge.

Amid the general and prevailing corruption on every hand, amid even the bitterness of our own personal experience of treachery and disappointment, we may sit down and read the words of the apostle, "This know, that in the last days PERILOUS TIMES SHALL COME, for men shall be TRAITORS." Is not this scripture fulfilled before us? Do we not see, day by day, proofs that this word is true? Are we not, then, in the last days?

It becomes us as men and as Christians to beware of this laxity of principle, to be honest, upright, true in our allegiance to God, regardful of our words, careful to depart from iniquity, and to have always a conscience void of offence towards God and man. So shall we be gathered with the faithful, when the faithless and treacherous perish with whatsoever maketh and loveth a lie.

SPITE AT THE CLERGY.

INFIDELITY IN HIGH PLACES.

ON Monday, 16th inst., in the Senate of the United States, during the consideration of the conscription act, an amendment was moved by Mr. Sumner to exempt ministers of the gospel from military duty.

Mr. Henderson (Mo.) asked, if a minister was to be excused, on the doctrine that under the teachings of Christ they were opposed to fighting, then why not excuse all Christians who follow them? He would excuse no one. He would have such a law that, in case of another such war, the ministers should have no inducements to advocate hostilities. In Missouri, the ministers, in many cases, had preached treason, and he thought they had to a great degree been instrumental in bringing about this war. If he had his way, he would put them all in the field, and make them fight the battles they had done so much to inaugurate. (Applause in the galleries.)

The amendment was rejected.

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Editorial.

DR. RICE ON THE MILLENNIUM.*

Dr. Rice agrees that we are living in eventful days; that great changes are at hand; and that it is our wisdom carefully and prayerfully to examine the prophecies for light upon what those changes are to be. But, whilst he sets forth many good and truthful things, we think his book exceedingly superficial as an exhibition of the teachings of God with reference to our times or the future, and, in that respect, a failure. His argument against our view of the Millennium will sufficiently show this.

"Some hold," says Dr. Rice, "that Christ will come in person at the beginning of the Millennium, and with his saints will reign on earth a thousand years. At his advent, not before, all antichristian powers will be destroyed; the Jews will return to their own land, which they are to possess forever; and the holy dead will rise, and will be associated with Christ in the government of the nations of the earth."

To this view he objects. He says he does not look for the personal advent of Christ before the close of the Millennium, and presents in his seventh lecture the "considerations which influence his judgment" in the case. We give these considerations in his own order and words, to show by what means even distinguished men impose upon themselves the floating dreams and imaginations of the day for the plain word of God.

His first consideration:—"*There is a strong tendency in human nature to look for a visible, tangible, material glory,*" *and hence* "*danger lest imperfect beings give a too literal interpretation to the language of prophecy in favor of a theory replete with so much earthly glory.*"

He admits, then, that the prophecies, interpreted with that literalness in which men would naturally take them, do set forth a visible, tangible, material glory as entering into what Christians are to hope for; and that these prophecies, so interpreted, fall in exactly with man's constitutional tendencies. These we consider two very strong points in our favor, begetting the necessity for an amount of opposing testimony on the side of Dr. Rice which it will not be easy for him to find. The plain letter of the word of God, and what is inrooted in the very nature of man, is not to be lightly esteemed or flippantly rejected. On the other hand, this "consideration" assumes, that visible, tangible, and material glory is necessarily connected with sin or degradation. On this point the reading of Chalmers' Sermon on The New Earth might be of service. Besides, was there nothing of this sort of glory in the primitive estate of Adam, in the state of Christ in the transfiguration and after his resurrection? Does not Dr. Rice believe in "the resurrection of *the body*"? Is there nothing of this sort of glory in the promise that the pure in heart shall *see* God, that the meek shall inherit *the earth*, and that the children of God shall *see Christ*, and shine as the sun and stars in the kingdom forever? And does Dr. Rice embrace nothing of this sort of glory in *his* Millennium,—in which men and the Church are to retain all their earthiness, live in the flesh, restrained only from violence, impiety, and war? And if the enjoyment of "the abundant influences of the Holy Ghost" in *his* Millennium is sufficient to spiritualize this earthly and grovelling life into a glory without carnal or material elements, why may not those same influences, with all the great wonders which are to be revealed from heaven, do the same for the transcendently more spiritual Millennium for which we hope?

* Signs of the Times. In a Series of Eight Lectures. By N. L. Rice, D.D. St. Louis: Keith & Woods, pp. 220.

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His second consideration:—"*The theory of the pre-millennial advent is decidedly inconsistent with some of the leading doctrines of the gospel.*"

If this could be made to appear, we would renounce our doctrines at once and forever. But Dr. Rice has not made it appear. The specification he makes is that we believe that the race is forever to continue here and multiply. But what doctrine of Scripture does this contradict? The command on this subject was given before the fall: it has nowhere been revoked, and it is nowhere said that it ever will be. We also read of the "generations of eternity," of generations unto generations, in a series parallel with the whole duration of the divine kingdom. See Gen. ix. 12, Isa. li. 8, Dan. iv. 3, 4, Ps. cxxxv. 13, cxlv. 13, cxlvi. 10, Joel iii. 20. Besides, if the race is not to continue forever, then it must be because of sin and the fall; and so Satan will have outdone God, and accomplished more in the way of spoliation and ruin than the glorious Christ in the way of redemption. And if some of the remote generations to come, by the operations of that life which Christ came to live into humanity, shall be freed from depravity, and *the race*, as such, redeemed, how can that be said to supersede the gospel, or sanctification through the blood of Christ, when the freedom and sanctity in question take that gospel and that blood as their only basis and spring, without which they could not be at all?

His third consideration:—"*The doctrine of the pre-millennial advent stands connected with the restoration of the temple, and of types and carnal ordinances.*" This he thinks "improbable," a going back to "bondage," and a thing having no foundation in reason.

Dr. Rice has failed to prove that he has correctly represented Millenarian views on this point. He quotes from Mr. Lord; but he has not proven that any one expects a restoration of "types," or of ordinances any more "carnal" than those which he carries over into his own *spiritual* Millennium. That there is to be a temple in Palestine again, we believe. That God will designate men to conduct its services, we also believe. That God will find good and sufficient reasons for what he does, even though it should be the revival of bloody sacrifices, we do not doubt, even if Dr. Rice cannot see it. And we are also willing that the Almighty King of all the earth shall make his own arrangements with reference to these matters. The question of the restoration of bloody offerings is not at all essential to our doctrine. They may be restored or not, and still Christ come and raise his saints to *make* the Millennium, not to close it. "That Jewish Levites and priests are again to minister at the altar, offering animal sacrifices in the presence of the Son of God," says Dr. Rice, "we certainly do not believe." Whether he believes it or not, affects the question of the pre-millennial advent as little as it affects the certainty of God's revelations, which affirm that the Lord will come with fire, and with his chariots like a whirlwind, and shall judge all flesh; that then the brethren of the prophets shall be returned to Jerusalem out of all nations; that then God will take of them for priests and for Levites; and that the priests, the Levites, the sons of Zadok, shall come near to him to minister unto him, and shall stand before him to offer unto him the fat and the blood. See Isa. lxvi. 15–24, Ezek. xxxvi., xxxvii., xliv.

His fourth consideration:—"*We cannot help regarding it as a degrading and unscriptural view to represent the Savior and his saints as engaged in administering the temporal government of the nations for a thousand years, or perhaps forever.*"

How, then, can Dr. Rice help regarding it as degrading that God and angels should be engaged in this very thing now, as they certainly are, or that Jehovah condescended to locate and reveal himself in the temple of Jerusalem as the King of the little realm of Palestine, peopled with the descendants of slaves, or that the eternal Son of God should have taken upon him the weaknesses of human flesh, and lived the life of a poor carpenter, and wandered here and there in the land of Israel with a few fishermen and tax-gatherers at his heels as the equipage of his kingliness? Was it not these very hu-

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miliations that caused the Jews to reject him? And should we not fear a similar mode of argument, lest we should involve ourselves in like impiety and judgments? It is also a sad mistake to conceive of the Millennial reign as if it were the bringing down of the heavenly to a level with the earthly. It is the bringing up of the earthly to a correspondence with the heavenly,—fulfilling the prayer taught us by Christ himself, and making it "on the earth as it is in heaven." It is not to make Christ a temporal prince, but to raise the world into an eternal kingdom of bliss and glory. If there is any thing "unscriptural" in this, Dr. Rice has not pointed it out; whilst, on the other hand, it is written that "The Lord shall be king over all the earth;" that the time is coming when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord, and he shall reign for ever and ever," and that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Zech. xiv. 9; Rev. xi. 15; Dan. vii. 27.)

His fifth consideration:—"*The Scriptures distinctly teach that the gospel dispensation is to be the last.*"

If Dr. Rice had distinguished what he means by "dispensation," we would be better prepared to deal with this "consideration." If he refers to the system of grace by which men are saved, we agree with him that the gospel dispensation is the last, as it is also the first and only dispensation of the sort for all time. If he means by it a particular stage or order of things in the developments of the gospel system, we agree again that that under which we are now living is both the last that has been given and the last that shall be in the secular course of this world. But that there is to be a *sabbatic* order, in which all preceding dispensations are to be consummated, has not been confuted by the quotations given, and is asserted in the Scriptures with ample clearness. Compare Heb. iv. 9; Rev. xx. 3, 4; and the system of Hebrew septenaries.

His sixth consideration:—"*The signs of the times do not seem to point to the second advent as at hand.*"

We differ with Dr. Rice on this point; and so do multitudes of men quite as competent to judge in the case as he. In descriptions given in his own book may be found some very striking pictures of the fulfilment of signs given by the Savior as indications of the nearness of his return. But whether the second advent be near or remote, or signified by the signs of the times or not, that has no sort of bearing upon the question whether it is to be before or after the Millennium. One thing is certain: that the indications of the past few years are not to the effect that we are soon to have the Millennium without the coming of Christ "with power" to put things in order for it.

These are all the "considerations" upon which Dr. Rice expresses himself "obliged to conclude that the doctrine of the pre-millennial advent and personal reign of Christ on earth is founded upon erroneous methods of interpreting prophecy." We think our readers will agree with us in the following statements:—

1st. That the doctor is very easily convinced and persuaded in his way of thinking on this subject; and—

2d. That anti-Millenarianism is to be regarded as a forlorn cause, when so distinguished a polemic and theologian as Dr. Rice can find no better supports for it than those which he formally proposes in his "Signs of the Times."

"REVELATIONS REVEALED."*

THERE is not much of this book. Had there been nothing of it, perhaps it would have been as well, if not better,—except that God has covenanted to overrule all things for good. It exhibits considerable labor of fancy, and straining of historical facts, and earnestness of effort, against all laws of lan-

* REVELATIONS REVEALED; or, The Progress of Error and the Triumph of Truth. Philadelphia: Willis P. Hazard, 1862, pp. 144.

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guage, to construct a poor and absurd paraphrase of the Holy Apocalypse; which paraphrase few will read, and by which it will be difficult to profit, except to be warned from like attempts.

THE DIFFERENCE.

No one who will give attention to the subject can fail to be struck with the difference between the spirit, faith, and hope of the primitive Church, and that of our day, with reference to the great subject of the Savior's coming and kingdom. The early Christians dwelt upon no subject with more constancy, solemnity, and anxious expectation than upon this. They ever spoke of the Savior's return as a thing which any of them might live to see. They knew not the time, but they always considered it near, and continually referred to the fact as the great motive by which they enforced their appeals and addresses to the consciences of each other and to the ungodly. But who among the great mass of modern professors of Christianity is really looking for that glorious advent which alone is to consummate all the gracious purposes of God? Who is expecting the Lord from heaven? Who believes honestly that his appearing is at hand? Here and there a few earnest and anxious souls are awake to the subject, and struggling amid contempt and sneers to arouse the Churches to it; but the great body of nominal Christians, as the careless world, is *asleep*. Asleep over the solemn verities they profess to believe! Asleep to their high privileges! Asleep to the dreadful dangers that threaten them! We speak to them, but they only mock and revile us. We tell them to awake, that the Bridegroom cometh, and they say we are fanatics, and sink down again to quiet on the very verge of the judgment. They will not believe that the Lord is about to reveal himself again. They will entertain no idea of the imminence of impending judgment. If Christ were to come now, how few professedly pious people could look up and say, "This is my Lord; I have waited for him: Blessed is he that cometh in the name of the Lord!" Would not such an occurrence rather fill our modern Christians with utter surprise and dismay? Would it not take them nearly all unawares? It was not so with the first Christians. They suffered, looking for the coming Savior. They looked for him every day; but most modern Christians do not look for him at all. They looked for him with fond desire and hope; most modern professors never think of his coming but with dislike, fear, and dread. They thirsted for it, and prayed for it, and longed for the scenes it is to reveal; most now rather wish that Christ might never come, and would be more comfortable if they could be persuaded that the whole thing were but a fable. They watched every turn in human affairs, in the hope that the next would bring their Redeemer from the heavens and give them the kingdom; but, amid the most wonderful commotions in society that man ever witnessed, people now stand callous and unmoved, as if they had nothing to hope for and nothing to lose! Would it not seem as if all the hardness and unbelief of eighteen centuries had accumulated upon this generation? Would it not seem as if the state of things which Christ himself predicted had about reached its full? "When the Son of man cometh, shall he find faith on the earth?"

Reader, there is but one way of safety for man. We must accept the gospel, and receive it with all heartiness as the apostles held and taught it, and make all its hopes and promises real to our hearts and consciences, or we must "suffer loss," if not the darkness of everlasting despair. We must be hid in Christ or perish. All peace derived from any other source is but the harbinger of irremediable disaster. The very ground beneath our feet is quaking and gliding away; and unless the soul be firmly planted upon the Rock of Ages, looking out for the great Master of storms to come to our help, it will soon find itself tossing hopelessly upon the boisterous flood of a starless and rayless eternity. But little remains to fulfil all the predicted signs which are to mark the period of the Lord's coming to judge the quick and dead: let each one, then, give heed, and be admonished.

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The Prophetic Times.

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Special Contributions.

THE KINGDOM NOT OF EARTH.

"My kingdom is not of this world."—JOHN xviii. 36.

THERE is no passage more dwelt upon by anti-millenarians in opposition to our doctrines than this. Indeed, it is about the only text on which any show of scriptural objection can be raised. But it is, after all, nothing but *show*. If they take it to prove that the kingdom of Christ is *within*,—a reign over the heart by the Holy Spirit,—we maintain this equally with themselves. If they take it to prove that the kingdom of Christ is not of earthly derivation or of an earthly nature, this, too, we hold with unyielding firmness, insisting that it is neither derived, constituted, or administered after the fashion of the kingdoms of this world. If they take it to prove that the kingdom of Christ is confined and limited to the Spirit's rule in men's hearts, and that it consequently is, and always will be, without outward manifestation and visible form, we dispute that there is any thing of the sort in the passage, and insist that they have the Scriptures everywhere against them. That kingdom, even now, embraces the organized Church, which is a visible assembly, with outward sacraments and bonds of union, and with external manifestations as real as any of this world's kingdoms. And if they take it to prove that the kingdom of Christ is not *located* on earth, they undertake to make it prove a manifest falsehood. Take the kingdom spoken of in what sense we please, whether as Christ reigning in the heart by his Spirit, or as Christ operating for the salvation of men through the administrations and ordinances of his Church, *its location is in this world* and in none other. Nor do the Savior's words imply, by any fair grammatical construction, that his kingdom ever will be located otherwise than upon the earth. It may not be without service to quote here a few authorities on the subject.

Tholuck makes this criticism:—"He does not contradict the assertion that he has a kingdom; nay, he speaks of his kingdom and of his servants. If we are to affirm any thing with regard to the kingdom of Christ, we must not content ourselves with merely saying that the kingdom of Christ is *not of this world;* we must add, that, although his kingdom is not *of* this world, yet it is, nevertheless, *in* this world, and will advance more and more in this world. Yes, God be praised, we can say, with joy, that although the Lord's kingdom is not of this world, still it is in this world, *and, so long as the world exists,* IT WILL NEVER PASS OUT OF IT."—(Light from the Cross, p. 171, *in loc.*)

Stier has this observation:—"This renunciation is by no means to be put in opposition to the true prophecies of the kingdom of the Son of man, to whom *already* power is given, and whose kingdom *finally* will bring all other power to naught: it is very far from renouncing the world and all external and earthly manifestation and confirmation of his heavenly power. *It does not,* as superficial expositors dream (here and verse 37), *refer the kingdom of Christ to the invisible reign of the heart.* Had he not said already before Caiaphas, From this time forth ye shall see him coming in his power? The observation of Von Gerlach is good, that a purely internal dominion which did not control and subordinate to itself the external

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would be no true kingdom, and would have none of the reality of dominion."—(Words of Jesus, *in loc.*)

So, too, Krummacher:—"He does not deny that he came to establish a kingdom: he only repels the groundless suspicion of his having intended to overthrow the existing authorities and to establish a new political state. He does not say that his kingdom makes no claim eventually to the government of the whole world, or he would have denied more than was consistent with the truth. He only asserts that his kingdom was not of *this* world, and clearly intimates, by laying the emphasis on the word 'this,' that another *αἰων* than the present would certainly see his delegates seated on thrones, and his word and gospel the *magna charta* of all nations."—(Suffering Savior, p. 248.)

Trench also describes the point of meaning to be, "not the unfolding of any powers which already existed in the world,—a kingdom not rising as those other kingdoms '*out of the earth*,' but a new power brought into the world from above."—(On the Parables, p. 100.)

Alford also interprets the declaration as conveying "no denial that this kingdom is *over* this world, but that it is to be established by this world's power."

Edward King says of this declaration of the Savior, "It might be translated, or at least should be paraphrased, *My kingdom is not derived from any powers or authority* in this world."—(Morsels of Crit., vol i. p. 421.)

THE TWO RULES OF CHRIST.

"BEHOLD, the Lord God *will come* with *strong hand*, and *his arm shall rule for him:* behold, his reward is with him, and his work before him." (Isa. xl. 10.)

There is a different rule or administration described in these words from that of the rule or kingdom of Christ which exists in the present dispensation, which is purely that of the Spirit. The two are often confounded, as one and the same; whereas they are not even of the same "world," the Spirit's dominion being only over the hearts of true believers in this dispensation; while that of "his *arm* rule" will be universal, and embrace both the bodies and souls of men, and will be in "the world to come whereof we speak." The Spirit's rule already exists: "For behold, the kingdom of God is within you." (Luke xvii. 21.) But Paul speaks of a rule not yet established, for "we see not all things put under him yet." (Heb. ii. 5, 8.)

It is a matter of surprise that any could mistake two things so dissimilar in all their essential and distinctive elements. And yet it is the case even with those who are passable theologians and well built up on the essential points of doctrinal knowledge.

We remember, a few years since, one of our prominent ministers and best prophetic expositors, at a commencement of a college, preached a sermon in which he took the ground that the locality of the kingdom would be upon this earth, (for "we shall reign on the earth," and "under the whole heaven." Rev. v. 10; Daniel vii. 27; Rev. xx. 4;) and that this kingdom would be set up at the second coming of our Lord. A certain journal came out against this doctrine in several articles, one of which cited Luke xvii. 21, in something like the following words:—"If any one wishes to know what the kingdom of God is, let him turn to Luke xvii. 21, and there he will see that the kingdom of God is within us." This was said in a confident tone, as if it was conclusive against any other kingdom or form of it forever. All those grand and beautiful scriptures that so graphically describe the glory and goodness of Christ's personal reign were totally ignored. Language itself is exhausted in the attempt to portray the brightness of that glory, "when the Lord shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." (Isa. xxiv. 23.) An earnest of this future rule, the apostles saw at the transfiguration, of which Peter said, when rehearsing it to the Church, "We made known unto you the power and *coming* of our Lord Jesus Christ, for we were eyewitnesses of his majesty, when we were with him in the holy mount." And of the same, he said, he would *not be negligent to put them always in mind*, though they knew

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them; and that he would endeavor to enable them, after his decease, to have those things always in their remembrance. (2 Pet. i. 11–18.) Shall Peter be so anxious to have these things kept always in remembrance, both before and after his decease, and we be "negligent" of them? We are commanded to be "followers of them." (Heb. vi. 12.) How can we be "followers of them," if we are careless concerning that about which they were so solicitous? The qualifications of the kingdom are first mentioned, and then "an abundant entrance into the kingdom" promised as an inducement to diligence in the attainment of these additional graces. Peter first declares that "all things that pertain to godliness have been given us; then he speaks of "the promises" by which we may be *partakers* of the divine nature; then he exhorts to diligent effort in further adding certain Christian virtues, which he specifies; and then he encourages to this by the promise that "so an abundant entrance shall be ministered into the everlasting kingdom." "Wherefore, give all diligence to make your calling and election sure; for *if ye do these things*, ye shall never fail." Fail of what? Of "an abundant entrance into the kingdom."

We see here that entrance into the kingdom depends upon godly "diligence." The point to be attained is not mere salvation: those addressed were already in a state of salvation:—the point is, the immunities of the kingdom. Those who give this diligence are they whose "work shall abide," and "receive a reward." (2 Pet. i. 4–18; 1 Cor. iii. 13, 14.) But there are others mentioned who are "righteous," but are "scarcely saved." These are they whose work shall be "burned," who will "suffer loss," though themselves shall be "saved so as by fire." (1 Cor. iii. 15; 1 Pet. iv. 18.) This *preparation* for the kingdom belongs to "his *Spirit* rule," but "his *arm* rule" belongs to the kingdom itself, and is to be in that completed kingdom "when all things shall be put in subjection under his feet," (which Paul says has not been done yet, proving the kingdom still to be in the future.) He is yet to be "*crowned* with glory and honor, and set over the work of his hands," "in the world to come," "in the dispensation of the fulness of times." (Heb. ii. 5–9.)

The manner in which Peter connects these two kingdoms is worthy of particular notice. He makes the spiritual or preparatory kingdom our "outfit" for an entrance into the kingdom when "the Lord shall come in great power," according to the glorious pattern which was shown Peter on "the holy mount." The Savior had said to them, that there were some standing with him who should not taste of death till they should see the Son of Man coming in his kingdom, or behold a pattern of what he should be when he came in his kingly glory. "For the Son of Man shall *come* in the glory of his Father, with his angels, and then shall he reward every man according to his works." The Savior here refers to the anticipated blessings of this kingdom, and the certainty of reward according to works, as a motive to severance from worldliness; for he had just said, "What is a man profited if he gain the whole world and lose his own soul," and, consequently, his place in the glories of that kingdom a specimen of which he was just about to exhibit?

Accordingly, "after six days he taketh Peter and James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." "And behold there appeared unto them Moses and Elias talking with them." (Matt. xvi. 26–28; xvii. 1–3.) Here, then, was a sample of "his coming," and of his power and majesty when he comes. And how will people make such a kingdom to be *within us?* How shall we put the glorified body of the Savior within us, and Moses and Elijah, who stood with him as types of the first resurrection and translation, and Peter and James and John, as types of Christians in the flesh, who will behold him and his glorified ones at his coming?

And what a contracted and selfish view it is to make ourselves the seat and centre of the kingdom, as if Christ's paramount object was to glorify us! According to this pat-

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tern, his own person is the great centre of radiation. If we are radiant at all, it is by reflection from "his face," which did "shine as the sun," with brightness sufficient to illuminate all within its sphere. No wonder that "the moon shall be confounded, and the sun ashamed," when he shall "come in the brightness of his majesty."

Some, also, speak as if these two kingdoms were antagonistic, and seem to fear that there is danger of neglecting the personal work of grace in these contemplations of glory. But nothing could be further from the truth. They are not only in perfect accordance, but are essential parts of each other. No one who rightly understands Peter's teaching in the texts quoted could justly arrive at such a conclusion. He commences at the very beginning of the work of grace in the soul, and shows the qualifications necessary to enter the kingdom; and then he refers to the kingdom to come as an inducement to diligence in the use of the means of growth in grace. The Savior showed the picture of his glory also for this very purpose, that it might ever after be made use of as an incentive to every good word and work. And in this way the promised kingdom is ever referred to. As an incentive to heavenly affections:—"Set your hearts on things above, and not on things of the earth. For when Christ shall appear, then shall ye also appear with him in glory." (Col. iii. 2, 4.) As an incitement to watchfulness:—"For the day of the Lord so cometh as a thief in the night." "Therefore, let us not sleep as others, but let us watch and be sober," or serious. (1 Thess. v. 2–6.) As an inducement to seek the gifts of grace:—"That ye come behind in no gift, waiting for the coming of the Lord, that ye may be blameless in the day of our Lord Jesus Christ." (1 Cor. i. 7, 8.) It is connected with Paul's injunction to "fight the good fight of faith, and to follow after righteousness, godliness, faith, love, patience, and meekness, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for *themselves* a good foundation against the time to come." (1 Tim. vi. 11–19.) There are many other texts in which it is used as a motive power for the promotion of the very end which some would say it hinders. It is not only set before Christians as an incentive to high attainments in grace and diligence in Christian work, but most especially is it promised as a reward for disinterested service in the ministry. "Feed the *flock of God* which is *among you*, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." "And when the chief Shepherd shall appear, ye shall receive a crown of glory." (1 Pet. v. 2–7.) Was this motive so constantly set before the Church by the apostles, and shall we ignore it altogether, or misrepresent it? Of all the subterfuges of Anti-millenarians, this—that it is a hindrance to the very grace which it is designed to promote—is the most futile. No: his spiritual rule and his personal rule can never be in conflict, but are in perfect accordance. The one is to make ready a people prepared for the Lord; the other is to establish the kingdom prepared.

A. P. J.

WILLIAM TWISSE, D.D.

HOW HE BECAME A MILLENARIAN.

Dr. William Twisse was the Prolocutor of the Westminster Assembly of Divines, held in 1643, who framed the Presbyterian Confession of Faith. He was a man of great learning, ability, piety, and moderation. His published works consist of three folio volumes.

In his earlier ministry, like many others, he had neither sympathy nor patience with the doctrines of Millenarians. Hearing on one occasion that Mr. Mede had been putting forth the belief that the seventh thousand years of this world is to be reckoned as the day of judgment, and that the Messiah is to reign during that thousand years on earth, he tells us himself, his spirit was stirred up in him to lay aside all other studies and to

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devote himself to the confutation of this opinion. "For," says he, "the improbability of it seemed very pregnant to natural reason, and divers arguments that way offered themselves, which seemed to be of very difficult (if at all possible) solution; and, over and above, it seemed very contradictious to divers plain passages of Holy Scripture."

He accordingly applied to Mr. Mede for permission to propose his reasons against this opinion, the result of which application he explains as follows:—

"Mr. Mede very readily entertained the motion, and prescribed me a time after which he should be at leisure for me; and, in a letter after this, in his familiar manner asked me, saying, *When come your queries?* I accepted his courteous answer, and sent up to him, first and last, twelve arguments against that opinion of his. At the first I sent him ten, with an answer devised by myself to nine of them; for so I had promised him: namely, that I would bethink my wits of what possibly might be said in the solution of them, according to the straightness of my invention, leaving it to him to approve, or correct, or add, as he thought good. And whereas I could devise nothing at all in answer to my tenth argument, he sent me a large answer thereunto in three sides of a sheet of paper; whereby I well perceived that my best arguments had been known to him and examined before I devised them.

"After this I came acquainted with many discourses upon the same argument, one printed in Hanover in Germany, *concerning the last day;* only a few of which were printed, and only two were brought into England. Mr. Mede bought them both, and sent me one to copy out, which I did. After this, no less than seven manuscripts were sent me from one divine, treating of this and other mysteries. I dealt plainly with him, and told him I would not sell my favors gratis; I would be well paid for them. And therefore, as I heard he had strange notions upon the Revelation, and touching the mysteries of the first resurrection and Christ's kingdom, I looked to be fed with the communication of them, with promise to return them safely after I had sucked the honey out of them. And here I found rich mines indeed, even all the mysteries belonging to Christ's kingdom set down apart, by way of question, and a solemn solution thereof, with proofs adjoined out of Holy Scripture. Since that, I have met with divers choice pieces of the same argument; some prosecuting a few parts thereof only, and others more.

"But to return to Mr. Mede: — many letters passing between us, he had occasion to touch upon some things whereof he had written more at large, either by occasion of chapel exercises, as he called them, or in more operous and large discourses. I was glad to observe such precious birds of Paradise spring, and thereupon insinuated with him further, entreating him to communicate such exercises to me. And, truly, I found such exemplary favor with him that he would scarce deny me any thing. Thus I came to be partaker of divers chapel exercises of his. . . . Amongst the chief pieces which he was pleased to communicate to me, that of *The Apostasy of the Latter Times*, as it was the largest of all the rest, so it gave me greatest content, and affords me new and more plentiful matter of meditation."

From that time Mr. Twisse was a believer in the scripturalness of those doctrines which he previously felt himself stirred and able to demolish as foolish and unreasonable fancies. He afterwards wrote prefaces to different books by Mr. Mede in which these doctrines are set forth, commending him as the most excellent of expositors of Holy Scripture. "Many interpreters have done excellently," says he, "but Mr. Mede surmounteth them all."

Like the skepticism of Lord Littleton and Gilbert West, his hatred and opposition to Millenarian belief completely dissolved and disappeared under the rare process of candid and faithful examination. One by one his "twelve arguments" vanished, and that which he thought unanswerable among the rest; until he finally wrote, "Oh, Mr. Mede, I would willingly spend my days in hanging upon your lips . . . to hear you discourse upon the glories of the Kingdom of Christ."

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Selections.

GOD'S PURPOSES NOT ALWAYS HID.

FROM AN OLD PERIODICAL.

A MULTIPLICITY of leading facts in the history of the past goes to convince us that there exists in the bosom of God an inherent willingness, and a definite purpose, to impart to his devoted servants a knowledge of future events—not, perhaps, to the extent that our short-sighted or prurient hankerings might desire, but so far as infinite wisdom sees would redound to our best good and to the soundest interests of his kingdom on earth. We advert to this truth in order to remove, if possible, the vague impressions of idle yearning, of presumption, of impiety, of sacrilegious intrusion upon forbidden ground, that is so apt to connect itself with every attempt to unravel the mysteries of revelation and to honor God by ascertaining the sense of what he has himself spoken. For nothing is more certain than that the opprobrium which is due only to the most marked and contemptuous neglect of the divine oracles has, from many quarters, fallen upon the humble and reverential study of their entire contents.

Our position is that God is willing that man should come to the possession of the knowledge of futurity,—not, indeed, in unlimited measure, but to such an extent as shall be for his good; and what more unquestionable evidence can we adduce of this than his own express declaration? Hear, then, his voice in respect to the father of the faithful:—"Shall I hide from Abraham that thing which I do?" Can language be more unambiguous? Now, the value of this averment depends upon its being an expression, not of his purpose in reference to a particular individual or a particular event only, but of a general principle in the conduct of his providence. Does any latent doubt linger in the mind of the reader, whether this *is* a principle of the divine administration? let us then make assurance doubly sure by citing the same declaration in more general terms, as uttered by the mouth of the prophet Amos:—"Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." With this testimony before us, we presume we hazard nothing in saying that from the primeval epochs of his Church all along through the whole line of her annals, the Most High has never projected any great and important movement without making some portion of our race privy to his counsels. It *may* be said of the petty potentates of the earth that "it is the glory of a king to conceal a matter;" but the Universal Sovereign, who has no enemies that can take advantage of a premature disclosure, can afford to adopt a more liberal, or, if you please, a less cautious, policy. He can consistently bring his servants into his cabinet, and freely advise them of those intended measures which he originates for their good and carries into execution by their agency.

But it will be asked, "Is there not some exclusiveness—some favoritism—in regard to these disclosures? Are they free and open to all? Are they not restricted to a chosen few? Is it not intimated that prophecy is for prophets, while the great mass of men are debarred from this kind of information?" We answer, prophecy is for prophets, just as holy things are for holy men. "The secret of the Lord is with them that fear him." It is to a certain form of character—to spirits of a certain mould—that he unveils the arcana of his bosom. It is mainly the *good man*—he whose soul is in sympathy with the will of his Maker—that he deigns to make the depositary of his designs. And yet, at the present day, under the existing dispensation, there is no other interdict standing in the way of any man's attainment of a knowledge of his prophetic purposes, than there is as to the attainment of a true

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knowledge of the mercies of the gospel. There is no other than a moral impediment existing in either case. The record of eternal life—the charter of immortal hope—is not a sealed book to any one who is desirous to have its precious purport laid open for the rejoicing of his heart. He need not utter the invocation,—

"Angels, roll the rock away,"—

in order to look into the Savior's vacated sepulchre and see there the pledge and assurance of his own resurrection in bliss and triumph. The humble, the yielding, the believing mind is the great requisite; and yet the apostle's words make it clear that there is a mystery in the believer's salvation which can never be understood but by a certain state of heart. And so, we repeat, there are certain moral prerequisites which we believe God has always insisted on in those whom he would make "men of his counsel." To study prophecy profitably, there must be an honest and submissive heart.

CHRIST'S ADVENT PRE-MILLENNIAL.

BY REV. GEORGE GILFILLAN.*

We contend that the Bible holds the Pre-millennial Advent of Christ; and we shall prove this, first, from some direct statements of Scripture. Omitting several in Isaiah and Ezekiel which bear less certainly on the point, we may mention that remarkable passage in chapter lxvi. of the former prophet, where the Lord is represented as "coming with fire, and with his chariots, like a whirlwind, to plead with all flesh,"—words almost identical with those in which the Second Advent is described in the New Testament; and after this he "gathers all nations and tongues, and they come and see his glory." In this passage the Advent, and the accompanying Destruction, are placed *before* the Universal Glory. In Daniel there occur several predictions to the same effect. In chapter vii. it is written, "I beheld till the thrones were cast down, and the Ancient of Days did sit; and, behold, one like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days; and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him." Now, here, first, we contend that these words describe the Second Advent of Christ, that very event which John had in view when almost in identical language he cried out, "Behold, he cometh with clouds, and every eye shall see him." Secondly, Daniel fixes the date of this event before the Millennium, for it is after the coming of the Son of Man that "all people, nations, and languages serve him;" and it is under the dominion of the "little horn"—that is, in the latter ages of the Roman monarchy—that the Son of Man receives his kingdom. It follows, therefore, that if John, as is generally admitted, refers in chapter i. verse 7 of Revelation to the Personal Advent, and if Daniel be describing the same event, it must take place before, and not after, the general triumph of Christianity. The object of Daniel, in this and in the foregoing vision in chapter ii., is to trace the history of the empires of the world to that point when the kingdom of Christ shall supplant them all. That he dates the commencement of this kingdom not at Calvary, but at the Second Advent, is evident, because the kingdom is described as one of power and glory, while hitherto Christianity has been a struggling cause; because, when in verses 18 and 27 of chapter vii. he speaks of the "saints of the Most High" to whom dominion is given, he means the Jews, who have certainly, as yet, been a persecuted and downtrodden people, and whose kingdom must be yet to come, and because in the parallel passages in the Revelation (chapters xvii. and xix.) the destruction of the beast with the ten horns by the Lamb is incontestably a future event. It is remarkable, as Auberlen shows, that "God speaks of the world-power, the Fourth Monarchy, in its Christian period, without mentioning its Christianity, only its final adherence to Antichrist is spoken of. Why is this? Be-

* Christianity and our Era: a Book for the Times. By George Gilfillan. Edinburgh & London, 1847, 8vo, pp. 478.

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cause Christ's kingdom, as it was established at his First Advent, is not of this world, and Daniel was to prophesy the course of the *world*-powers: hence the kingdom of God enters the horizon at that point where it begins to be a real and external power of the world,—that is, at the Second Advent of Christ." In other words, Daniel nowhere recognizes the sham of Christendom, but speaks of the Fourth Monarchy as on the whole heathen and antichristian, till overturned by the "stone cut out of the mountain without hands," and then, and not till then, the true Christendom commences its course.

In Daniel xii. 1 we find it said, "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, and at that time thy people shall be delivered," &c. We think no candid student of Scripture will deny that these words describe the same period of which Christ speaks in chapter xxiv. of Matthew:—"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The periods are described in words almost identical, and are unquestionably the same. It follows that the upstanding of Michael is identical with the Second Advent of Christ, which is plainly announced, as we shall see afterwards, in the context of Matthew. If so, the coming must precede that deliverance of the Church, and that glorification of the righteous, predicted in the subsequent verses. It is the standing up of Michael which produces the "time when God's people shall be delivered." Some, indeed, have held that this verse only predicts a preliminary contest between the angel Michael and the evil one; but this we think refuted by the remark made before about the identity of the periods spoken of by Daniel and by Christ in Matthew, as well as by the description of Michael, which answers so well to Christ,—"the great Prince that standeth for the children of his people." It may be said that the "time of trouble" is mentioned as succeeding the uprise of Michael; but although it occurs in the second clause of the verse, it is evidently brought in to account for the first—"Michael is to stand up for his people;"—why? To deliver them out of that state of unparalleled trouble, *in which time*, moreover, and not before it, the deliverance is to take place—"*at that time*" (*i.e.* of trouble) "shall thy people be delivered."

In Haggai ii. 6 it is written, "For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory." And again, "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen." Paul, in the Hebrews, quotes, and thus applies, Haggai's language:—"Whose voice then" (*i.e.* at his death, when his blood, speaking better things than the blood of Abel, was outpoured) "shook the earth: but now he hath promised, saying, Yet once more, I shake not the earth only, but also heaven. And this word yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." It has been debated whether the passage apply to the First or to the Second Advent. We think that Paul's mode of quoting it settles the point, and proves that it applies to both. Christ's voice "then," at the period of his death, "shook the earth," accomplishing the first part of Haggai's prophecy, when there was a "great earthquake, and when many of the saints arose;" he is to speak again, and his voice is to shake the heaven, accomplishing the second, and producing a complete and final revolution in the universe. Along with both these shakings it seems to follow that Christ "comes," as the "Desire of all nations;" and from this view of the passage we gather another argument for his Pre-millennial Advent. He came, as the "Desire of all nations," shaking the earth, and filling the temple with his glory; he comes again, still more the "Desire of all nations," shaking the heaven, and again a flood of glory, richer than before,

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fills the house. It adds to the probability that the Second Advent is here intended, that we find this shaking coupled with the destruction of the "kingdoms of the heathen," and of the "throne of kingdoms;" a feature that does not strikingly suit Christ's first appearance, when the kingdoms of the heathen were generally quiet, but which does apply admirably to that prophetic time when the "thrones are to be cast down," and when he is to "put down all might, and power, and dominion."

In chapter xiv. of Zechariah we find one of the most seemingly explicit, as well as one of the most poetical and magnificent, announcements of the Pre-millennial Advent of Christ.

Zechariah's language is remarkable for its emphasis and reiteration:—"the Lord shall go forth;" "the Lord my God shall come;" "the Lord shall be king over all the earth;" "it shall come to pass that every one that is left of all the nations that came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts." This coming on Olivet certainly precedes the Millennium, which is described in the closing verses of the chapter. We are persuaded that so far as the personality of the coming, which *no language* could more strongly or clearly state, and the descent on Olivet, are concerned, the words are literal.

We pass now to the New Testament, and find first a striking testimony to the truth of our doctrine in the Parable of the Tares. The believers in Post-millennialism in general hold that Christ comes to an evangelized, a holy and happy world. But this parable shows the tares growing with the wheat up to the time of harvest, when Christ commands his reapers to separate them from the wheat. The harvest, therefore, which means the entrance of the Master with his angel-reapers into the field of the world, precedes the Millennium, and is the *cause* of the general holiness which is then to prevail. It may be said, Is there not to be a reaction after the Millennium, when Satan is to be loosed, and may not the Parable of the Tares refer to the destruction which is then to come upon the wicked? But, first, the parable implies that the tares and wheat are to grow on continuously ("let both grow together"), and the tares in *equally large* or *larger* proportions, till the harvest; but surely a thousand years intervening, in which the "people are all righteous," cannot harmonize with this—the tares shall then *be* to a very great extent rooted out; and, secondly, the judgment of the rebels after the Millennium is not produced by the entrance of the Husbandman into the field, but by "fire from heaven;" the after-crop of tares, so to speak, is to be licked up in haste by a flood of fire from on high. The same truth is taught in the Parable of the Net which follows, and can by no means be reconciled with Post-millennial views of the coming of Christ.

If the 24th chapter of Matthew be held to describe the Personal Coming, then that coming must precede the Millennium; for Christ is said to come to a wicked earth,—an earth compared to the antediluvian world, "when the flood came and took them all away." In the Parable of the Virgins, again, there are foolish as well as wise virgins when the Bridegroom arrives. The same fact is still more strikingly brought out in the words in Luke xviii. 8:—"When the Son of Man cometh, shall he find faith on the earth?" Christ had said, immediately before, "I tell you that God will avenge his own elect speedily." Nevertheless, he adds, be not impatient; ye must wait till a fixed future period, which ye shall partly recognize by this mark: it is to be an age pre-eminent for faithlessness,—so much so that the question may be asked, "Is faith to be found in it at all?" it is to such an age that the Son of Man is to be revealed. We need hardly add, that such a period is more likely to precede than to follow the Millennium.

We find in all the parables in which Christ represents himself as "gone to a wedding," to a "far country," to "receive a kingdom," that his return is sudden, unexpected, and attended with fearful judgments on those servants who have said, "My Lord delayeth his coming," and taken liberties accordingly. He returns, having "received the kingdom,"

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invested with the office of earthly sovereign, and proceeds to punish the evil and to reward the good; in other words, to establish the Millennium. Could such a disorderly house as he left behind him (Luke xii. 35) be called in any sense a type of the millennial glory?

In Acts iii. 20 we find the statement, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." This is with many one of the principal strongholds of the doctrine of the Pre-millennial Advent of Christ. The argument founded on it may be expressed as follows:—First, there is a time when all things, at present fallen and diseased, are to be restored. This we gather from the general sense, and many of the particular passages, in Old Testament prophecy, such as Isaiah, chapters xxxv., lx., lxv.; secondly, the expression "restitution," from its common, if not universal, use, describes that period; thirdly, this period, from its leading features as described in the prophets, seems identical with the "times of refreshing" in verse 19 of the same chapter, which all agree to refer to the Millennium: for instance, in the 35th chapter of Isaiah it is said, "The *parched* ground shall become a *pool*, and the *thirsty* land springs of water;" and in the 65th we find the promise, "My servants shall *drink*, but ye shall be *thirsty*;" in other words, "times of refreshing;" and, fourthly, this period, called the restitution of all things, or the "times of refreshing," or the Millennium, is preceded and caused by the sending of Christ from heaven. It is not said that the heavens are to receive him till *after* the times of restoration, but *till* the times of restoration; and even as in a former verse, the "times of refreshing" and the "blotting out" of the sins of the Jews (who are to "look at him whom they have pierced") synchronize, so the sending of Christ synchronizes with the restoration of all things; and the one is represented as the cause of the other,—the sending is not to see, but to effect, the restitution.

Paul, in 2 Thessalonians ii. 8, says, "Then shall that Wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This passage is justly reckoned to contain one of the strongest and clearest assertions of the fact of Christ's Premillennial Advent. Paul states distinctly that the Advent of which the Thessalonians were afraid was to be preceded by an apostasy, or falling away. Between the climax of that apostasy and the Advent he leaves no space for such a Millennium as is generally supposed, but hurls at the head of the full-grown monster the fire that is to "go before" the descending King.

In the Revelation (which we agree with Edward Irving in thinking not to mean passively "a Revelation given by Jesus Christ," but "the Revelation of Jesus Christ in his Second Advent," *that* being the chief subject of this great epic, the plot of this unparalleled drama) we find, first of all, the words, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." This Coming, announced by John, is evidently to take place in an era of general wickedness. It is not to an earth either rejoicing in millennial rest and holiness, or even to an earth *part* of whose inhabitants have backslidden, that the cry is raised, "Behold, he cometh with clouds." It is to an earth "faithless," as Christ had predicted, antediluvian in its careless iniquities, as had also been foretold, that the Savior comes, and hence "*all kindreds* of the earth wail because of him. Even so, amen." It is implied in this that the vast majority at least, eating and drinking, marrying and giving in marriage, or employed in fighting against the Lord and his anointed, shall be disagreeably surprised, confounded, and agonized by the Coming of Jesus Christ.

In every page, almost, of the Revelation there occur intimations of the Personal Coming of the Lord. Sometimes you hear him speaking in person, and saying, "Behold, I come quickly; hold fast that which thou hast, let no man take thy crown;" "behold, I stand at the door, and knock." Again, he

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is introduced as seated on a cloud, and swaying a sharp sickle, to gather in the harvest of the earth. And again, his enemies are represented as crying out to the rocks and to the mountains, "Cover us from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?" But it is toward the close of this august series of visions that we find the Pre-millennial Advent and its glorious results most clearly revealed. In chapter xix. we have an account of the Last Conflict between the Beast, the False Prophet, and their coadjutors, and the Saints of God,—a contest which is decided by the appearance of the Word of God, in the guise of a warrior, clothed in a vesture dipped in blood, and wielding a sharp sword,—a passage forming a duplicate of that in chapter xiv. of Zechariah. If this appearance be granted to be personal, it must precede the Millennium, which is described at length in the succeeding chapters.

LOOKING FOR CHRIST'S COMING.

Before the first coming, all their thoughts and searchings of heart were after the day, and time and glory of it (1 Pet. i. 10, 11). And the nearer his coming was, the more ardently was he expected. Hence such flocking to John's ministry. Hence Simeon waited long for the "consolation of Israel." So the espoused and beloved of the Lord look out for his coming now. He has left them as orphans in this world. He has divers of his elect yet to bring home, and enemies to put under his feet, and then they know he will come; and this day they look for, as Christ expects it (Heb. x. 13). By the same Spirit they look for it.

This is that which Christ so oft presses on his disciples, foreseeing the slumbers of the world, to be ever watching for his second coming, and hence these alone are counted blessed (Luke xii. 37, 38). The duration of the world from the first to the second coming is but as it were a night divided into several watches; the saints are the watchmen, who look for daylight; though it be long, it is but a night; it will be morning. All the rest are like birds at their chaff. These are evangelical commands, with which there goes a power. Look through all the primitive Church in the golden age, they all had this stamp: (1 Cor. i. 10,) "waiting;" (1 Thess. i. 10,) "To wait for Christ from heaven." Nay, Heb. ix. 28, he professeth those only may know the fruit of his first coming, that "now look for him."

Hence learn what to judge of those that never look for the coming and company of the Lord Jesus. It is with them as with the Israelites when Moses was gone up into the mount, and stayed there long, the people made their calf, and went to their feasting and rejoicing. Do you think these are espoused to Christ, or made ready for him, whose glorious appearing is never, or seldom, in their thoughts, and are far from seeing and setting it before their eyes?

Methinks this is the glory of a Christian, that he turns his back upon the world, and lives and waits for the coming of the Lord.

Those that are espoused to Christ, and beloved of Christ, ought not only to look, but to long for, the coming of, and their everlasting communion with, the Lord Jesus Christ.

Mariners long to be on shore; but before they come there, they would not venture in a mist, but see land first: so should we desire to see the Lord in the land of the living.

All creatures look for this in a manner (Rom. viii. 22, 23). Nay, Christ and saints in heaven look for this day (Heb. x. 13). "From thence expecting till his enemies," &c. Nay, devils look for it, but tremble. Only a secure world, locked asleep to their eternal woe, look not for it.

It is certain, if you complain of security, I dare complain against you, that this is the cause: you look upon the coming of the Lord as a long time off, and see it not daily. It converted some in scoffing Athens to the faith; much more, if converted, doth it awaken.

It is a rare thing among us to see such burning lamps as look and long for Christ's coming.—*Thomas Shepherd on the Parable of the Ten Virgins.*

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Editorial.

DEATH *vs.* THE ADVENT.

An editor of a weekly religious paper, stimulated by no amiable affection with reference to our doctrines, has recently sought to edify his readers with a high-strung tirade against Millenarians and their views. One point in particular, in which he finds great fault, is, that we preach the speedy coming of Christ "and passionately exhort men to prepare for the last day." He thinks this calculated to make "sneering skeptics," and to beget unnecessary terrors and alarms. His direction is, "Let men be made to feel that there is but a step between them and death;" and states, that if this will not rouse them from their carnal slumbers, it is folly to think of awakening them to flee the wrath to come by preaching to them the coming of Christ.

In reading the article of the brother, we were very much struck with the difference between his views and proposals, and the method which obtains in the writings and addresses of the New Testament. When the apostles undertook to stir up the consciences and activities of men, it was not to death and its certainty or nearness that they referred, but to the prospect of the speedy coming of the Son of Man in the glory of the Father, clothed with the majesty of his judicial power, to deal with sinners for their iniquities. Did they command men to repent? It was "because God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men." (Acts xvii. 30, 31.) Would they have us devoted in building ourselves up in Christian holiness and virtue? It is "that when he shall appear we may have confidence, and not be ashamed before him at his coming." (1 John ii. 18.) Did they wish to incite ministers to fidelity in their preaching? Their charge said nothing about death, but referred directly to the presence of "God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." (2 Tim. iv. 1.) When the Savior would arouse men to a right estimate of the miseries of exchanging the soul for what this world can furnish, he talks not of the vanity of life and the certainty of death, but plies them with the one great fact that "the Son of Man shall come in the glory of his Father, with his angels." (Matt. xvi. 26, 27.) When he would have men take up testimony for him, the only motive he presented was, "Whosoever shall be ashamed of me and my words, of him also shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels." (Luke ix. 26.) It was the same also in the preaching of John the Baptist, and in that of the seventy evangelists. We have counted more than two hundred places in the New Testament in which the personal return of Christ to our world is spoken of, but have yet to discover the instance therein in which *death* is in any way presented as a motive to awaken men to repentance.

Apart from this, *death* does not at all fall in with the spirit or nature of the gospel, so as to entitle it to prominence as a theme of evangelical incentive. It belongs to sin and the curse, not to the gospel and salvation. It presents a circle of ideas altogether narrower, darker, more legal, less evangelical, and less fitted to impress with Christward impulses, than we would expect in the system of God's gracious appliances. We would not deny it a place among the considerations to be addressed to men, or exclude it from things to be looked to in our contemplations of futurity; but to make it a substitute for the doctrine of the speedy coming of Christ in the glory of his king-

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dom, is to put a gloss upon the Scriptures which they were never intended to wear, and to dislocate the inspired adjustments of truth by foisting man's judgment into the place of Divine wisdom.

The Dean of Canterbury has recently published the following remarks, which contain much to the point on this general subject:—

"In Holy Scripture," says he, "we do not hear of preparation for *death*. I doubt whether one text can be found in which we are exhorted to make such preparation, *as such*. But the constant note, the continually recurring exhortation, is, to be prepared for the Lord's coming. The reason is, that he who is prepared for the Lord's coming is necessarily also prepared for his own death. The greater includes the less. He who so lives and thinks, so speaks, so works, in his daily life as to be ready for the sign of the Son of Man in heaven, and the voice of the archangel, and the trump of God, will not be found unready when the summons is heard in a softer tone and comes with more previous warning. If he can meet the Lord amidst the flaming heavens and the gathering dead, he will not be loth to obey His call when its dread reality is tempered with all gentle and kindly alleviation,—with the gradual approaches of sickness and infirmity, and the tender solaces of loving friends and watchful attendants. But, on the other hand, he who has forgotten his Lord's coming, and has simply been careful about readiness for his own dismissal, will ever be too liable in the lesser thing to have neglected care for the greater; and he will also be wellnigh certain to have lowered his standard of attainment, and narrowed his sympathies, unworthily; in taking thought for himself, to have forgotten the great Body of which he is a member; in minding his own safety, to have forgotten the glory of his Lord,—nay, his very Lord himself. For there is nothing that so much takes a man out of himself, nothing that so much raises and widens his thoughts and sympathies, nothing that so much purifies and elevates his hopes, as this preparation for the coming of the Lord."

The editor to whom we have referred tells us in his article, that he has "yet to hear of one poor sinner who has been brought to Christ by the preaching of the distinctive doctrines of the Millenarian system." We will venture that his information is still more barren with reference to conversions effected by the preaching of the distinctive doctrines of *Anti*-millenarianism. And as to the preaching of *death*, we are persuaded that it is the most fruitless and inefficient of all sorts of preaching. "It is fresh in the memories of some of you," says Rev. Wm. Newton, in his Lectures on Daniel (p. 213), "how, a short time ago, a faithful and honored minister of Christ, of large experience in his Master's work, declared in this pulpit that he was never conscious of making 'so little headway in proclaiming the truth as when *death*, and the certainty of death, was his theme.'" The same author, in the same connection, says, "Riding out to attend a funeral some time since, with a minister of another denomination by my side, I said to him, 'Is there any one theme in handling which you feel that you are making less impression on your hearers than with almost any other?' He paused a few moments, and replied, 'I think there is.' 'And what is it?' 'Why, it seems very strange,—I do not exactly understand it,—but I seem never to be so unsuccessful as when I preach about death!'" We believe that all ministers really acquainted with the facts will be compelled to bear the same testimony. Repentances brought about by the fear of death are proverbially the most unreliable with which we have to do. And the preaching of death in the stead of the speedy coming of the Lord from heaven, is like giving to Christianity a wooden leg and crutches in place of an elastic and powerful limb of living bone and muscle given it of God.

SIGNS OF CHRIST'S COMING.

I. THE REASONABLENESS OF EXPECTING THEM.

It was a very natural question which the disciples addressed to our Lord, at the close of his ministry, when they asked him, "What shall be the sign of thy coming?" They took it for granted that an event of such startling solemnity, so fraught with

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momentous interests both to the Church and to the world, would not be permitted to take place without some notes of warning given to prepare men for it. And this was certainly a very reasonable expectation on their part. It was founded on a knowledge of God's ordinary mode of dealing with his people, as the same may be observed both in the works of nature and the records of history. Nature, in her operations, always gives significant and intelligible signs before any of her great and important events take place. Before the sun rises in the morning, there are tints of purple and gold spread out along the eastern horizon, sure harbingers of coming day. Before the sun sets at night and leaves the world in darkness, the mountains, the hills, the trees, the houses we inhabit, all the objects around us, and even our own bodies as we move from place to place, cast their lengthening shadows across our path; and what are these darkening shades but silent yet eloquent reminders of the speedy coming on of night? "Behold the fig-tree, and all the trees," said our blessed Lord; "when they now shoot forth, ye see and know of your own selves that summer is nigh at hand." The changing foliage and the falling leaves of autumn are the natural signs, understood by all, that winter is coming. Before the storm bursts in its fury, the lowering clouds that gather in the sky, and the thunder that mutters hoarsely in the distance, are nature's signs of the advent of the storm. And even when these visible indications are not granted, atmospheric changes take place, and these, though the eye may take no direct cognizance of them, yet, as they make their impression on the barometer, sending down the mercury in its truth-telling tube, are understood at once by the wary mariner, as the signs by which the storm-king, in marching on his way, gives telegraphic tidings of his coming.

And *history* unites with nature in furnishing illustrations of the same feature, as marking God's dealings with the children of men.

Before the waters of the deluge were allowed to sweep in desolation round the globe, Noah was sent, as a preacher of righteousness, to warn the world of the coming flood. And as he preached on the Sabbath, and wrought patiently on the ark during the working-days of the week, both his preaching and his working were signs to the men of that generation of the coming vengeance.

Before the plague of hail was let loose on Egypt, timely warning was given of its approach, and even the command issued to the Egyptians to shelter their servants and their cattle from its violence. And the sacred historian adds, "And he that regarded the word of the Lord, among the servants of Pharaoh, made his servants and his cattle flee into the houses. But he that regarded not the word of the Lord left his servants and his cattle in the field. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast."

In the same way, before the Passover-Angel took his flight in silent, solemn, fearful judgment over the land, breathing death in the face of all the first-born of Egypt, due warning was given of his approach, and gracious intimations afforded, by attention to which the stroke of his fatal sword might be warded off.

And every one remembers how striking an illustration of this same kind was afforded in the case of Jerusalem's overthrow. Fifty years before the awful scenes connected with that sad catastrophe transpired, Jesus gave his people a sign by which they might know that the threatened calamity was at hand, and so escape before it came. He said, "When ye shall see Jerusalem compassed by armies, then know that the desolation thereof is nigh. Then let them that are in Judea flee to the mountains." (Luke xxi. 20, 21.) The Christians in Jerusalem, before its overthrow, watched for this sign, and acted upon it. When Titus was about to invest Jerusalem, a division of his army encamped around the city for a short time, and then suddenly and unexpectedly withdrew for a season. This furnished the followers of Jesus, there, with the sign of which he had spoken. It also gave them the opportunity of profiting by it. They were not slack to do this; and, when the final, fatal siege of

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Jerusalem began, it is said that there were no Christians left among its inhabitants.

And what is the legitimate inference to draw from this hasty glance at nature and at history? Clearly, that it *is an established principle of the divine government, in dealing with men, to give significant indications, or warning signs, before the approach of any important event.* And if this is true in regard to events of minor importance, much more may we expect to find the principle hold in reference to events of very great importance. But the return of Christ to our earth, all will admit, is an event transcending in importance any thing that has yet occurred in connection with it. The day on which that coming shall take place may well be spoken of as

"The *great day* for which all other days were made."

It is the most reasonable and natural of all things, then, to expect that the coming of an event so unspeakably solemn, and important, in its character, would be indicated by signs of so distinct, intelligible, and palpable a nature as to admit of no doubt, uncertainty, or mistake on the part of those who are earnestly and carefully looking for the coming of the Son of Man. The question is, Did Jesus give his people any such signs? and, if so, what are they?

These questions will be discussed in the next number of the "Times." R. N.

ANALYSIS OF THE SCRIPTURES

ON THE MILLENARIAN FAITH.

Dr. Auberlen has remarked that Jesus, and all his prophets and apostles, were *Chiliasts*. He has also said that the doctrine of the Millennial kingdom does not rest, as is often thought, upon an isolated passage in the Apocalypse, but is essential to a right understanding of the entire body of the Old Testament, and is the fundamental idea in the teachings of the New, in which the sum and substance of Messianic prophecy are concentrated. That these are correct representations we propose to furnish the means of easily verifying in a series of classified references to the Scriptures upon all the leading topics involved. We begin with—

REFERENCES IN THE TEACHINGS OF CHRIST AND HIS APOSTLES TO THE COMING AGAIN OF THE LORD JESUS IN PERSON TO THE EARTH.

Matthew, xvi. 27, 28; xix. 28; xxiii. 39; xxiv. 3, 27, 30–31, 37–39, 42, 44, 48–51; xxv. 6, 10, 13, 19, 31; xxvi. 64. Also, allusions with less specific directness, vi. 10; xiii. 24–30, 37–43, 47–50; xx. 20–23; xxi. 44; xxii. 11, 30, 44; xxvi. 29.

Mark, viii. 38; xiii. 26, 27, 35–37; xiv. 61, 62. Also, by way of allusion, iv. 29; x. 35–40; xiv. 25.

Luke, ix. 26; xii. 36–40, 43, 45, 46; xiii. 35; xvii. 24, 30; xviii. 8; xix. 12, 13, 15; xxi. 27, 36; xxii. 69. Also, allusions, i. 32, 33; xiv. 10; xix. 38; xx. 18, 35; xxii. 16, 18, 29.

John, xiv. 3, 28; xvi. 16, 22. Also, allusions, i. 51; v. 25, 27, 28; vi. 40, 44, 54; xi. 52; xii. 12, 13; xvii. 24; xxi. 22, 23.

Acts of the Apostles, i. 9–11; iii. 19–21. Also, allusions, i. 7; x. 42; xvi. 31; xx. 31, 32; xxiii. 6; xxiv. 15, 25; xxvi. 6, 7.

Paul to the Romans, xi. 25, 26. Allusions, v. 2, 9, 17; vi. 8; viii. 17–25; xi. 11, 12; xiii. 11, 12; xvi. 20.

Paul's First Epistle to the Corinthians, i. 7, 8; iv. 5; xi. 26; xv. 23, 24. Allusions, iii. 13; v. 5; vi, 2, 3; xiii. 10, 12; xv. 28, 51, 52.

Paul's Second Epistle to the Corinthians, allusions, i. 14; iv. 17, 18; v. 10; xi. 2.

Paul to the Galatians, allusions, iii. 29; v. 5.

Paul to the Ephesians, allusions, i. 10, 14, 18; ii. 7; iv. 30; v. 27; vi. 18.

Paul to the Philippians, i. 6, 10; ii. 16; iii. 20, 21; iv. 5. Allusions, ii. 10; iii. 11, 14.

Paul to the Colossians, iii. 4. Allusions, i. 5; iii. 24.

Paul's First Epistle to the Thessalonians, i. 10; ii. 19; iii. 13; iv. 13–18; v. 1–4, 23. Allusions, i. 3; ii. 12; v. 9.

Paul's Second Epistle to the Thessalonians, i. 6–11; ii. 1–8; iii. 5. Allusions, ii. 14, 16.

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PAUL'S EPISTLES TO TIMOTHY, 1 Tim. vi. 14; 2 Tim. iv. 1, 8. Allusions, 2 Tim. i. 12; ii. 12; iv. 18.
PAUL'S EPISTLE TO TITUS, ii. 13.
PAUL'S EPISTLE TO THE HEBREWS, ix. 28; x. 37. Allusions, i. 13; ii. 5, 7, 8; iv. 9; viii. 10; x. 13, 25, 30; xi. 26, 35; xii. 14, 22, 27, 28; xiii. 14.
JAMES, v. 7, 8. Allusions, i. 18; ii. 5; v. 9.
PETER'S FIRST EPISTLE, i. 7, 13; iv. 13; v. 4. Allusions, i. 3, 5, 11; ii. 7; iii. 15; iv. 5, 7; v. 1, 10.
PETER'S SECOND EPISTLE, i. 16, 19; iii. 10, 11, 14. Allusions, i. 11; iii. 13.
JOHN'S FIRST EPISTLE, ii. 28; iii. 2. Allusions, iv. 17.
JUDE'S EPISTLE, 14–16. Allusion, 24.
JOHN'S REVELATION, i. 7; ii. 25; iii. 3, 11; xvi. 15; xix. 11–16; xx. 11; xxii. 7, 12, 20. Allusions, i. 1, 3, 19; ii. 26, 27; iii. 21; iv. 1; vi. 12–17; xi. 15, 17, 18; xii. 5; xiv. 1–4; xv. 4; xvi. 14; xx. 4; xxii. 10.

REFERENCES TO SOME REMARKABLE PASSAGES ON THE SAME SUBJECT IN THE OLD TESTAMENT.

NUMBERS, xxiv. 16–19.
JOB xix. 25–27.
PSALMS, l. 3–6; xcvi. 10–13; xcviii. 7–9; cii. 16–22.
ISAIAH, ii. 10–21; xxv. 9; xxvi. 21; xxxv. 4; xl. 10; xlii. 13–17; lxii. 11; lxiv. 1–4; lxvi. 15–24.
JEREMIAH, xxiii. 5–8.
EZEKIEL, xxi. 25–27.
DANIEL, vii. 13, 14; xii. 1, 2.
MICAH, i. 3, 4.
HABAKKUK, iii. 1–19.
ZECHARIAH, ii. 10–13; xiv. 3, 4.
MALACHI, iii. 1, 2.

There are many other passages in the Old Testament which refer directly to the subject. The allusions are multitudinous.

Sir Isaac Newton has said that "there is scarcely a prophecy in the Old Testament concerning Christ that doth not, in something or other, relate to his second coming."

From an examination of the passages referred to in this list, several things will appear:—

1. That the doctrine of the speedy coming again of our Lord Jesus Christ is a very prominent doctrine of the Holy Scriptures. There is not a writer who does not refer to it, and scarcely a book in the New Testament, or epistle, however brief, which does not recur to it over and over again.

2. That the apostles and first Christians constantly employed this doctrine as one of the most powerful instruments for awakening men's consciences, for inciting to Christian duty and fidelity, for restraining people from sin, and for comforting and establishing believers amid their trials and privations.

3. That the Church of our times has drifted away far from the apostolic and primitive method of dealing with this subject. A correspondent, in our issue of last month, testifies that, in twenty years' regular attendance upon what is considered an evangelical and orthodox church, he never heard a single sermon on the subject, and rarely heard it alluded to in any way. We have ourselves taken up volume after volume of approved and widely-circulated modern sermons, in which the subject is entirely omitted. The apostles could not write even a short letter to a Christian friend without introducing it, and there is not a church-address in the New Testament which does not repeatedly refer to it; and yet we may read dozens and dozens of pastoral addresses, pious books, and evangelical tracts of our day, without being able to learn from them that there is any such idea among Christians as that the Savior is to come again to this world! Well may our correspondent tremble at the condition of the Churches which can thus expunge from their pulpits, their religious writings, their prayers, and their addresses, all serious reference to one of the most prominent, powerful, and essential doctrines of the Christian religion, and whose ministers and members are ready to twit and stigmatize those who venture to say a word on the subject. It is dreadful.

Will our clerical brethren "suffer the word of exhortation," and look at this subject, and see that it receives the place in their teachings and regard which it has in the holy Scriptures?

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The Prophetic Times.

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Special Contributions.

THE MILLENARIAN THEORY.

THESES ON ITS ESSENTIAL ELEMENTS.

BY ONE OF THE EDITORS.

THE words *Millenarian* (from the Latin *mille annus*) and *Chiliast* (from the Greek χιλια) both refer to the thousand years mentioned in Rev. xx. 4–6. They are, therefore, of scriptural derivation. Etymologically, however, they are not descriptive of the proper substance of the doctrines which they are usually employed to characterize. Though much has been made of this thousand years by most Millenarians, as a very notable period in the history of the Divine dispensations, yet, as a mere period of time, it is not essential to their doctrines, and cannot justly be put into the foreground of an attempt to form proper conceptions of what their peculiar belief is.

A *Millenarian* is not simply a believer in the Millennium, or thousand years' reign of the saints with Christ on earth, without regard to the specific nature of that reign, whether personal, and after the resurrection of the dead, or, merely figurative, by means of the Spirit, truth and sacraments, as we now have them; but one who believes that Christ's personal advent is to precede the Millennium,—that his reign with his resurrected and glorified saints during the thousand years is to be a personal reign, in which he will manifest himself on earth as he did after his resurrection before he ascended to heaven,—and that the earth, and nations in the flesh, shall still continue to live on as the subjects of his kingdom, after his return with his holy messengers. Such, at any rate, were the views of Papias, Justin Martyr, Irenæus, Melito, Tertullian, and "very many" of their cotemporaries, to whom these terms were first applied.

A more exact and sharply defined statement of what we believe to be "the essential elements of the Millenarian theory" having been requested of us by an association of clergymen in this city, we recently prepared a number of *Theses* and *Antitheses* setting forth specifically what is distinctive in our doctrines, along with the opposing doctrines which we controvert and reject. It has been suggested by one of our editorial associates that these statements should be published in the "*Times*." We furnish them in the hope that they may be of service, especially to clergymen and close investigators, in setting out the precise points at which our doctrines and those of our opponents diverge, and what we accept as essential in our theory of the Divine purposes. It need hardly be stated that the *Theses* contain the Millenarian, and the *Antitheses* the opposing, doctrines.

FIRST AND FUNDAMENTAL PROPOSITION.

Thesis: It is the teaching of the Sacred Scriptures that Redemption, in its ultimate completion, applies to *the race of man, as such.*

Antithesis: Redemption applies only to individuals, leaving the race, as such, to ultimate extinction.

Explanations: It is not the meaning of this proposition, that it is God's purpose to recover every individual of the race from the consequences of unbelief and impenitence. There will be many who through disobe-

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dience and misimprovement of their opportunities will be lost forever. The point of the proposition respects mankind as a continuous, self-multiplicative order of beings, which does not require all, or even a very large portion, of the individuals belonging to it, for its continuation. The affirmation is, merely, that it is the purpose of God to effect in and for the race, in its proper continuity in the flesh, a final liberation from the curse incurred by the fall, restoring the whole earthly estate to a condition of peace, excellence, and unending blessedness, the same as if our first parents had never fallen into sin. There is a certain "*elect*,"—the "Church of the first-born,"—the Bride of the Lamb,—"the children of the resurrection,"—who, at Christ's coming, are to pass into the heavenly and invisible state; and who, for their great labors and fidelity in conflict and trial, shall be made kings and priests with Christ forever. These neither marry nor are given in marriage, but are as the angels of God. There are also many who, through unbelief and wickedness, will go down, when Christ comes, to everlasting punishment. But there will still be others "*left*" upon the earth, who will live on in the flesh, in and through whom the race will be continued and carried forward amid an order of administrations in which Redemption will be made effective to deliver them from depravity and all its consequences, and so ultimately put things back again to that point at which sin first touched the race, when there was no curse, and every thing "was very good." We hold that nothing short of this can properly be called *Redemption*, as, without it, the precious pearl of humanity, as God constituted it, would be dissolved, and Christ, with all his pains, would get nothing but a few fragments.

Second Proposition.

Thesis: The present dispensation, or order of things, is not final, but simply one stage in the grand redeeming process.

Antithesis: The present dispensation is to be succeeded by no other, as respects this world, but, with it, all earthly life and history are to end.

Explanations: It is not meant by this proposition, that there is to be another gospel instituted, or that the mediatorial work of Christ is not to be the basis of all the blessings that ever come to man; but that what Christ has already suffered and done is the mere foundation upon which a glorious superstructure is to be reared by means of gifts, commands and administrations, such as we, in the present order, possess only in an imperfect measure, or not at all.

Third Proposition.

Thesis: The Judgment, commencing with the personal return of Christ, includes a series of vast and varied administrations, for the general cleansing and renovation of the earth, and the ultimate recovery of all its remaining inhabitants from all the effects of the curse.

Antithesis: The Judgment is a simple assize or court, of limited session and simple purpose, to end time, and to decide the one question of the salvation or eternal condemnation of all that have lived.

Explanation: The principal point of difference in this particular is, that we view the Judgment and its varied administrations as a most important and essential part of the redeeming work, whilst our opponents regard it more as the mere official announcement of the cases in which redemption has become availing, and in which it has not.

Fourth Proposition.

Thesis: The Kingdom of Christ, in its proper fulness and reality, is yet to be set up in this world, when He comes again.

Antithesis: The reign of Christ by his Spirit and ordinances is his proper and complete kingdom on earth, than which this world is to see no other.

Explanations: It is not denied that Christ's kingdom is, in some sense, already in the world, and is ever more and more manifesting itself as men are converted from their sins and brought under the sway of truth and grace. It is admitted that Christ now reigns by his word and Spirit in the hearts of his people, by the ordinances and administrations of his house, and by his

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providence over the Church and the world. He has been, for these many ages, a living power in the earth. There is a sense in which the kingdom of God is within us, and many features of it are entirely spiritual. The point of the proposition is only with reference to the future of this kingdom, and its further and more literal manifestation. Neither is it affirmed that Christ, at his return, is to take his position in the world on a level with earthly monarchs; but simply that this world and all the dwellers in it are to come under the direct government and direction of Christ and his glorified saints, in a new and much more excellent order of things than that which now exists, or is at all to be expected from the means and measures of grace to which we are now limited; and that this new and fuller manifestation of triumphant grace, in another and more potent administration, is pre-eminently the kingdom for which Christ himself has taught us to hope and pray.

Fifth Proposition.

Thesis: The dead in Christ shall rise first, to share with their Redeemer in the administrations of his judgment and the glory of his kingdom; and the rest of the dead, long afterwards, and in a resurrection of another sort.

Antithesis: There is to be but one resurrection for the righteous and the wicked, the same in time and kind for both.

Sixth Proposition.

Thesis: The Jews, as a race of people, are to be restored to Palestine, and again put at the head of nations, in the better order of things to come.

Antithesis: All distinctions between Jew and Gentile have been abolished, and the Jew has no promises now left except those which are common to all who hear the gospel.

Seventh Proposition.

Thesis: The Millennium, or the Millennial state of the world, is the result of the Judgment, and the new order of divine administrations which Christ shall institute in connection with his return, the resurrection and glorification of the Church of the first-born, and the permanent replacement of the Jewish people in their own land.

Antithesis: The Millennium, if such a thing is to be at all expected, is the product of earthly progress in science, free government, and zeal in evangelical effort for the spread of knowledge, truth, and the ordinances of religion as we now have them, without miracle, or the return of Christ.

Diagnosis.

There are sundry distinctions also which it is important to have drawn to prevent the mistaking of certain very erroneous beliefs for our doctrines.

1. The Millenarian Theory, which we have tried to set forth in the foregoing *Theses*, has often been carelessly confounded with the doctrines of Cerinthus, a heretic cotemporary with St. John, who is said to have held and taught that the resurrection is to restore the saints to an earthly and sensuous form of life, and that the kingdom of Christ, after the resurrection, is to be of a character to furnish abundance of such pleasures as lust and appetite would crave. In contradistinction from this, Millenarians have uniformly held and taught, that the children of the resurrection (including those to be translated when Christ comes) are to be *as the angels of God*, neither marrying nor giving in marriage, but living a supernatural and heavenly life which takes its joys from higher sources than carnal and sensuous gratifications.

2. The Millenarian Theory is also to be distinguished from the doctrines of the Anabaptists, condemned in the 17th article of the Augsburg Confession,—"that, *before* the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place." Papias, Justin Martyr, Irenæus, Tertullian, Lactantius, and all proper Millenarians, locate the kingdom for which we hope, in another order of things, *after*, not *before*, the resurrection of the dead. We teach, over against the Anabaptists and Fifth-monarchy men, that Christians are bound to be obedient to the government under which they live,

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and that the Church in this life is never to attain a position of universal triumph and prosperity, but is to remain depressed and subject to afflictions and adversities until the period of the resurrection of the dead.

3. The Millenarian Theory is still further to be distinguished from that represented in this country by the Millerites, who hold that the race, and all probation, are to be cut short at the revelation of Christ; that the future earth is to be peopled only by the saints that have been resurrected from their graves, and such others as are to be caught up in the translation when Christ comes; that there is to be no national restoration of Israel, no conversion after Christ's return, and no future dispensation remedial in its character. Millenarians insist upon the perpetuity of the race; that men in the flesh, and nations, will continue to exist upon the earth after the return of Christ; that there will be probation, and multitudes of conversions, after Christ comes; and that the children of the resurrection shall not inhabit the world as men in the flesh, but live a life of an angelic kind, in which they are to exercise the offices of kingship and priesthood over the people and nations on the earth, and to serve them somewhat as angels sometimes served of old in the direction and help of God's people.

Remarks.

These propositions extend over a very wide field, and rest on evidences so numerous and varied that it would require volumes to do justice to them. The questions involved cannot be settled *a priori*. We claim that the Scriptures teach what we have affirmed. If any think we are in error, let them prove it by the word of God, and the proper laws of language applied for the ascertainment of the mind of the Spirit. Mere *difficulties*, originating in prepossessions, prejudices, or natural reason, are not sufficient to justify men in rejecting these teachings. They must be met by solid scriptural refutation, or they must be received as the truth of God; one or the other.

The matters implicated are also of great importance. They enter deeply into the nature, vitality, and practical influences of the entire system of grace. And not to study them, or, to be without some intelligent and scriptural method of disposing of them, is to be only half informed with regard to many of the most important aspects of Christianity.

Some, indeed, think it enough to keep the eye of faith on Christ as he has exhibited himself in the past. But the Christ which the Scriptures present to our confidence and trust, is vastly more a Christ of the future than of the past. He has, indeed, done great things for us, which we ought ever devoutly and gratefully to bear in mind and rejoice in; but without carrying our contemplations forward to what he is to do hereafter, we have a mere foundation without a superstructure—a beginning without an end,—and even that beginning so enveloped in obscurity that our knowledge of it is necessarily very imperfect, feeble, and full of embarrassment. We must look to the end, and study the consummation, or our conceptions even of what is and has been will be exceedingly vague and inefficient. To stir up this kind of study is one great aim of our serial. In the subsequent numbers we hope to have something to say upon the evidences and proofs of the several *Theses* above given. Meanwhile, let our readers examine them in the fear of God and in the light of his plain and infallible word.

NAPOLEON AND THE APOCALYPSE.

A SECOND ARTICLE.

It has been said, that a power higher than fortune guides the destinies of the Bonaparte Family. From the earliest records of it during the Middle Ages, it has shown capacities for distinction, one way or another, heralding that notoriety which has gathered round it in connection with the arms and imperial throne of France within the last few generations. Europe has combined, and exhausted and impoverished herself, to put it down, and yet it lives, the greatest, most subtle, and most dangerous human power on

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earth. Vanquished and overwhelmed in one, it reappears with mysterious and increased potency in another. And, viewed in whatever light, there seem to go along with it, in misfortune as well as in success, strange and unaccountable prognostications and beliefs, which augur a still further distinction and an unexampled destiny. Who, in the ordinary course of things, could have supposed that Louis Napoleon, without wealth or power, with no connections to advance his prospects or gratify his ambition, could have risen from obscurity, contempt, prison, and exile, as he has, into an empire as great as that which cost his uncle so many years of toil and almost miraculous achievement? He is unquestionably the most remarkable specimen of adventurous humanity now living, and wields a power and cunning with which the nations find it no easy thing to cope. It surely is not to be wondered at that he should be, at least, thought of as prospectively *The Antichrist.*

The declarations made in the Apocalypse concerning the wounding to death of the seventh Head of the great Roman Beast, and its living again after having been slain with the sword, and the wondering of the world after the Beast upon the healing of his deadly wound, have thus far also found a very striking coincidence in the history of Napoleon Bonaparte and his nephew now on the throne of France.

The Head of the great Beast, out of which is to be developed the Antichrist, appeared to John as a sort of *duplicate.* It had, at any rate, two distinct stages in its career. It first *is,* and then it *is not,* and then it *still is.* It is also stated in the prophecy, that "the Beast that was, and is not, and yet is," appeared as the Seventh Head revived, and yet "even he is *the eighth,* and is of the seven." The first stage of the dominancy of this Head ends by the infliction upon it of a deadly wound by the sword; its second stage commences with its resurrection or revival after being wounded by the sword. Taking the elder Napoleon and his rule as the Seventh Head, according to the prophecy it could continue but "a short space" (Rev. xvii. 10); and its overthrow was to be by violence. Napoleon I. received his fatal blow on the bloody field of Waterloo. The Seventh Head was there wounded with the sword and "slain to death," after a career of but eleven years. At the decease of the captive of St. Helena in 1821, the Beast ceased to live; and the death of the Duke of Reichstadt, in 1833, seemed to put an effectual end to Napoleonism. Yet the mysterious words of the prophet proclaimed a resurrection of the wounded Head, with which also the facts remarkably coincide.

First, The ashes of the departed Emperor, in accordance with his dying request, were exhumed and brought back to France. It is remarkable, too, that when the coffin was opened not a feature was found decayed, but the countenance was serene, with even a smile on the lips, as if he were about to go back to France to renew his power and repeat his successful career. And, as if the subtle Napoleonic spirit survived in those still fresh remains, but a few short years elapsed after his remains reached Paris, ere it arose and came forth, expelling the junior, as it had previously the elder branches of the House of Bourbon from the throne of their ancestors. After a suspension of existence for three-and-thirty years the Beast lived again, and came to its resurrection in the person of Napoleon III., when, on the flight of Louis Philippe in 1848, he was made President of the French Republic.

This revival occurred in one who was looked upon as a mere restless trifler or rash adventurer, whose attempt with a few followers at Boulogne to subvert the government of Louis Philippe brought him only a contemptuous imprisonment, the same year that the corpse of his uncle was brought back to France in so much triumph.

Mr. St. John, in his Life of Louis Napoleon, says, "They elected him as one of their representatives in that legislative Babel, the National Assembly. From that moment the fate of the Republic was sealed. The skeleton of Napoleon, already brought from St. Helena, rose from its grave to crush the fragile form of liberty to death. *The old man stood in the young one,* whom he had invested

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with artificial interest, and enabled him to stifle the voice of freedom."

"And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."—*Rev.* xvii. 11.

An English author, from whom we adapt some of these observations, says, "These are sad and fearful words, and may appear in the minds of some to be presumptuously applied, even though conjecturally, since time alone can warrant, it may be urged, their direct application. Yet is an investigation neither unchristian nor unscriptural, since we are everywhere most especially enjoined to beware of this last most terrible creation of the Dragon, out of whose destined abode in the bottomless pit we are to look for its rising. And if we find such embryo characteristics of the identification of the resuscitated Napoleonic dynasty with the septimo-eighth Headship as may lead us ultimately to expect that possible further and final antichristian development in it which may reveal it to a wondering world as that Wicked whom the Lord will destroy with the brightness of his coming, it is our duty to be on our guard, as well as to warn others, that with his day comes also 'the day of the Lord's vengeance and the year of his redeemed.'

"It is clear from the terms of the prophecy that this septimo-octave Headship is to stand forth to the world as if it were a continuation of the very existence of the Seventh Head. And almost every thought and word and act of the present occupant of the French imperial throne, from the commencing period of his election to the Presidential chair to this hour, are in such marvellous conformity with those of his predecessor, that they seem by an overruling Providence to point him out, either as the expected one himself, or the foundation-stone of that septimo-octave Headship out of which it will spring, and be finally developed as *The Antichrist.*

"The first appearance of Louis Napoleon on the public scene was his attempt to raise an insurrection at Strasburg, which had for its object the overthrow of Louis Philippe and the restoration of the imperial line in himself."

In his proclamation in connection with the Boulogne affair, he said, "*I feel behind me the shade of the Emperor, which impels me forward: I will not stop till I have regained the sword of Austerlitz and replaced the nations under our standards.*"

And since his advancement to power, "his progress," says the author above quoted, "has been almost identical with that of his uncle, in whose footsteps he has so closely trodden as to obliterate, as it were, in the mind of the nation, the intervening period of Bourbon rule. Of nearly the same age at the time of his elevation to the throne as Napoleon I. when he relinquished it, and evincing in all things the truth of his words to the Senate when he said, '*The spirit of the Emperor is with me: his mind guides me, his shade protects me,*' he seems but to have taken up the imperial crown from the cushion on which it was left and to have placed it on his own head. Their gradations to the imperial dignity, and several appeals to the people, were all parallel; the first Presidentship responds to the First Consulship; the Dictatorship, to the Consulship for life. There remains but the Papal coronation to complete the identity of the portraiture, and of Napoleon III. with the eighth Headship.

"Napoleon III. has not yet thrown the Babylonian harlot from his back, as Rev. xvii. 16 intimates the septimo-octave Headship will eventually do, in conjunction with his ten confederate kings; but do not the protests made at the recent peace conferences at Paris against the temporal power of the papacy [especially taken in connection with the pamphlet referred to in our last] tend to show that the temporal crown of the Harlot totters on her head? The *discrowned* heads and horns of the Beast, as seen under this, its third phase, foretold that the governing power would ultimately be transferred to the body of the Beast itself or the nation; and that its septimo-octave Headship would spring, as it has done, out of a Republic, and, from the scarlet color of the Beast, out of a Red Republic, whose

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partisans were seeking to re-enact the Reign of Terror and the guillotine.

"Thus, in the wondrous fortunes and characteristics of the present ruler of the French nation,—'*Augustus, the nephew and heir of Cæsar,*' as he was recently designated in the *Constitutionnel*,—do we not behold one whose future career, though as yet involved in darkness, seems to be casting its strong shadows before, and causing the prophetical student to feel that Napoleon III. may ultimately stand forth as the permitted fearful instrument of fulfilling all the predictions that appertain to the septimo-octave Head of the Roman Beast of the Revelation? His character, though at present politically ascendant in England's estimation, as her ostensibly sincere ally, must be looked at in its religious aspect to give a true answer to the question whether abiding security can be placed in one who, to all appearance, worships, as did his uncle, no other God than *the star of his own destiny*, and tacitly assumes the same divine honors which were paid to his antichristian predecessor."

Alison has said of him. "The idea of a destiny, and his having a mission to perform, was throughout a fixed one in Louis Napoleon's mind. *No disasters shook his confidence in his star*, or his belief in the ultimate fulfilment of his destiny."

As students of prophecy, who wish to be informed as to "the signs of the times," we need to watch his movements with particular interest and scrutiny. He has not as yet uncoiled himself. No one understands him or his intentions. If he should develop himself into the Antichrist, we are certainly close upon the end, and the years of God's avenging judgments. "Watch ye, therefore," says the Savior, "and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 36.)

J. A. S.

Selections.

CHRIST'S ADVENT PREMILLENNIAL.

BY REV. GEORGE GILFILLAN.

(*Continued from p.* 43.)

We have not nearly exhausted the direct Scripture evidence, but we pass to speak of some collateral considerations suggested by Scripture in favor of the Personal Premillennial Advent of Christ.

We name, first, Scripture views and statements as to the moral condition of this world. Many Christians—and this class is almost always opposed to the Premillennial Advent of Christ—think the world growing steadily better: that it is now universally under a dispensation of love; that the devil has long ago been defeated, and that the evil that still remains needs nothing but ordinary means, perhaps greatly increased in energy, and sufficient time, to be either entirely removed or greatly abated. Now, we have already stated, in the broadest manner, God's love to man, and that he is not willing that any should perish, but that all should come to repentance. It is possible that even his mercy in Christ has secret channels through which it visits some of the poor darkened heathen hearts; although on such a subject we would desire to speak with great caution. Still this is very different from asserting that the world is, as a whole, gradually and surely getting better, or that Satan is not yet reigning over and ruining the vast majority of men. He is still, as Scripture represents him, the prince of this world. "The whole world lieth in the wicked one." The wing of the lost archangel has enveloped all nations, and the little breaks in the general gloom resemble those vestiges of heaven

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which the poet describes as still clinging to the fiend-dreamer on Mount Acksbeck:—

"A spot of glory here and there his sadden'd aspect mocks."

Dark and overwhelming this thought; but it is the Bible's view of the earth.

It is still more to our purpose to notice that the Bible represents the Church as itself requiring, as well as the world, the special visitation of its universal Bishop, in the Personal Advent of Christ. It predicts a general apostasy,—an apostasy not, it would seem, confined to the Roman Catholic Church, but extending to many, if not all, the professed Churches of Christ. There are many predictions of this state of things in the Scriptures. Peter probably had it in his eye when he wrote of those "false teachers who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." He had it certainly in his eye in chapter iii.:—"There shall come in the *last days* scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,"—a state of things which he straightway connects with the coming of the Day of the Lord,—this general spirit of incredulity being itself an evidence that the Savior was near. A still more remarkable prediction of the state of both Church and world before the Millennium occurs in 2 Timothy, chapter iii.:—"This know also, that in the *last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, *incontinent, fierce*" ("lust hard by hate"), "despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God, *having a form of godliness*, but denying the power." That this too faithfully describes the state of perhaps the majority of professors, will be denied by few; and yet it is from the universal prevalence of a Church like this that we are to expect the Millennium! It is a Church requiring to be converted to common honesty, besides piety, that is to convert the world! How far more likely is it that, disdaining to work by its means, God will proceed still farther to chastise it, will come, his fan in his hand, and thoroughly purge his floor, comforting, indeed, and cheering the hearts of true Christians in all denominations, and raising true Christianity from the dust, but shattering all Churches, and erecting by supernatural means upon their ruins "a glorious Church, having neither spot, nor wrinkle, nor blemish, nor any such thing"!

Secondly, we argue from the scriptural account of the purpose of the Gospel. What is the *general* object of the Gospel? Did God *mean* it to convert all nations? or did he mean it to answer a special and temporary purpose, in preparing the way for a fuller and mightier manifestation of himself? Was the Gospel a final or a preliminary measure,—the last, or only one of a series? Here between us and our opponents issue is joined. The Gospel with them is God's and earth's last dispensation,—his ultimatum,—the Benjamin in his family,—at once his latest born and the "son of his right hand;" to us, again, it seems only the second of the developments preparatory to and prophetic of a higher form of Christianity. Many considerations might be brought forward to substantiate our assertion, such as the limited diffusion of the Gospel, the obscurity of much about it, the fact that the lapse of time is not adding to its clearness, and that a partial decline in its influence is observable. But we prefer looking to Scripture itself for its views on the subject. And that gives, to say the least of it, the promise of a vast increase of light in the latter days. Then, according to Isaiah, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of, his people, and healeth the stroke of their wound." In Micah, a clearer discovery of truth, and one proceeding directly from a new revelation, seems promised in the words, "Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob,

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and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion, and the Word of the Lord from Jerusalem." In Peter, the difference between present and future illumination is still more strongly stated, and connected more explicitly with the person of Christ:—"We have also a more sure word of prophecy, unto which ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in our hearts." That the day-star is Christ, is evident from other parts of the Bible, where he is spoken of as the "light of the world," and "the Bright and Morning Star." That the words refer to Christ's Second Rising is evident from the whole tenor of the epistle, and particularly from chapter iii., where the "day" of the Lord is so vividly described. And equally plain it seems to be that, when that day dawns, the light of prophecy, however sure, is to be in a degree superseded. It is hinted, too, in one of the prophets that the knowledge of that latter day shall be intuitive and instantaneous. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know him, from the least to the greatest;"—that is, the knowledge of God shall not then be reflected, as now, from the greatest to the least, from the high to the low, from the learned and gifted to the ignorant, from ministers and teachers of the Gospel to their inferiors and pupils, but shall pour down like a flood upon all classes alike. But the passage which, perhaps, best states the design of the Gospel is that we have already quoted for a somewhat different object:—"The Gospel of the kingdom shall be preached unto all the world for a witness unto all nations, and then shall the end come." We understand the word "witness" here in the sense in which it is so often used in Scripture. The sun and moon are represented as "witnessing faithfully in heaven." They plead God's cause, proclaim his existence, and rebuke the ungodly not the less powerfully that they do so in silence, and none the less that many do not receive their testimony. So with the Gospel of the kingdom. It has swum from above into the atmosphere of this world, a celestial luminary, bearing witness of God and Christ, proclaiming salvation, and protesting against evil; and, whether men hear or whether they forbear, it has discharged its duty. It witnesses also of a coming glory, greater than its own, even as the morning star witnesses of the approaching sun. And whenever it has completed the days of its testimony, and has been preached to all nations, then shall the end of the present economy come.

God never intended this dispensation to convert the world. But he intended it to gather in a people to himself out of the world, also to be a wide witness of the truth and a prophetic token of final change. And when the Gospel beacons from California to Japan are fairly lit, it will be a witness, a token to the earth, that the end is near; and a signal—shall we say?—to heaven for the preparation of the chariot, the harnessing of the steeds, the furbishing of the thunderbolts, the gathering together of all the elements, the witnesses, and the victims of that "Great Day of God Almighty."

Thirdly, we argue our truth, again, from the Scripture declarations about the supernatural speed of the ultimate triumph of Christianity. We hear little in Scripture of that slow, gradual, cumulative progress in which many think the power of the Church to lie. Such a period there has been in the history of Zion, but it has not been its most glorious one; and certainly Scripture seldom refers to it. It delights rather in leaping onwards to the harvest-home of the world,—to that era when "nations are to be born at once, and people in one day;" when God says, "Arise, shine," and his Church instantly obeys; when the question is asked, "Who are these that fly as a cloud, and as doves to their windows?" and the reply is given, "These are all nations *flowing* to the mountain of the Lord's House," when the "little one shall become a thousand, and the small one a strong nation." It may be said, indeed, that all this might be effected by other supernatural means, and without the coming of Christ. But it is singular to observe that the most of these descriptions of the sudden glory of the Church occur in connection with

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declarations of the presence and agency of the Lord. As we have seen already, the "times of refreshing" synchronize with the sending of Him who is to restore all things. The announcement of the speedy conversion of the world in Scripture is generally connected with the presence or coming of the Lord; this is stated in explicit and reiterated words; and it is for our opponents to show cause why that presence should not be personal, and that coming not be as literal as the rising of the sun.

Fourthly, we find a collateral consideration in support of our belief in Scripture views of death and a future world. The Churches and their creeds have latterly laid far too much stress upon the discoveries made by death, and upon the intermediate state of the soul's existence. They have magnified death as a deliverer; they have made the grave too much a bed of rest—a lying in state—on the part of believers; and they have, with very little evidence, transferred the soul at once, after the moment of the body's dissolution, to the apex of its glory. Death, indeed, does act as a deliverer to the people of God; but this is not his primary character. He is an "enemy;" he is the "King of Terrors;" he is a tyrant; he hath a "sting;" he is the child of sin, and he companies with hell. In vain does either pantheistic sophistry or orthodox dogmatism attempt to disguise the horrors or to mystify the nature of death. Crown him with roses,—the ghastly pallor of his cheek peeps through, and becomes more ghastly from the contrast. Gild him with gold,—the gold will seem, as with the "mockery of hell," to insult the rottenness which lies beneath. Show him in the light of the good results which often flow from his usurpation,—he continues a usurper still. Pour the smile of a thousand suns on the sepulchre,—the sepulchre absorbs the light as the parched ground does a thunder-shower, and remains dark as the earth remains dry. And so Scripture uniformly represents it. The "flesh" of the good, indeed, is said to "rest," but it is only the "hope" of resurrection that calms and soothes it in its forlorn and widowed condition. And with regard to the intermediate state Scripture says little, beyond assuring us that there is such a condition; and the Scripture writers seem always fond of bounding over that real but obscure region, and landing on the firm ground of the Second Advent and the Resurrection, when the unnatural separation between the body and the soul shall come to an end. "We know," says Paul, "that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "We are willing rather to be absent from the body, and present with the Lord." But present with the Lord—*when?* He replies, instantly, "We must all appear before the judgment-seat of *Christ*." It is the glorious figure of Christ that shines on us and beckons across the gulf of the unseen world; and Paul and John coincide in expecting that "when he shall appear we shall be like him, seeing him as he is, and he shall change our vile body into the likeness of his glorious body;"—and *when* is he thus to change it? It is as he "subdues all things to himself," *not* as he, in the common view, burns the earth, and goes away from it with his saints forever, but when he is putting down all power, and might, and dominion, and establishing his universal kingdom, as one "whose right it is."

Fifthly, we ground another argument in favor of our view on the Scripture doctrine about the dignity and destiny of the earth. This earth the Scripture ever represents as the promised inheritance of Jesus Christ. "The uttermost parts of the earth" are to be his possession; and the realm he is to sway is to exist for at least a very long period. "The earth abideth forever." Purified, indeed, it is, in some inscrutable way, to be; the curses, whatever they are, which sin has brought upon its soil are to be repealed; but there is no evidence that it is to be absolutely annihilated,—at least it will assuredly not be destroyed till it has accomplished a magnificent destiny. Has Christ plunged into the darkness of sin and hell, and brought up the lost gem, the earth, and shall he immediately dash that gem in pieces? Has he re-tuned that broken string in the

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lyre of heaven, and is it to perish ere it has lifted up its voice of praise again in the deep chorus of creation? Has he "arrested that wandering orb, as it was nearing the outer darkness, and by one mighty stroke of his hand thrown it back into the bright galaxy of its Creator's favor," and is it BY that blow shattered as well as saved? No! Admitting that considerable obscurity rests on the ultimate fate of the earth, there is good evidence that it is to be long the abode of the saints and the Savior. "We shall reign on the earth," they sing; "the meek shall inherit the earth;" and Christ shall obey the call of his Church, "Arise, O God, judge the earth; thou shalt inherit all nations."

The dignity of the earth demands some such noble destiny. Call it a grain of sand, compared to the universe; but what if it be a grain of peopled sand amidst a wilderness of mere empty dust? Talk not of Materialism as insignificant or sinful. In matter itself there is neither vice nor virtue, and only relative insignificance and greatness. Mind, heart, virtue,—these can dignify the lowest forms of matter, and the want of them can degrade the highest. Christ has made the worlds, and of all the worlds is that one alone unworthy of his presence which he has also redeemed? Nay, we believe it dearer to him than any other part of the universe, save that place—if place it can be called—where he lay from eternity in "his Father's bosom," and that he shall "rejoice over it with love, and rest in it with singing." It is to be refitted for his reception. Changes in the march of matter may co-operate with changes in the procession of spiritual and supernatural events, to cast out of it all its elements of discord, and to make its climate and soil and sky more propitious and equable than now. The influence of the devil, the "Prince of the Power of the Air," in nature—an influence real, though environed in profound mystery—will disappear.

Apart from infernal and human deteriorations, surely this earth has, even in its present form, sufficient dignity to be the abode of Jesus Christ. It is his abode as God already; why not his abode as man? It was his footstool ere his Incarnation; why should it not be exalted into his throne? Shall not his coming to it give it a *new* consecration? Is not the place where a king's triumph has passed through made famous by the very fact of the passage, and does it not become worthy by being counted so? But let no man despise his old Mother,—this fair and magnificent Earth. It is not, indeed, as pantheists call it, "divine," but it is a glorious ruin, after all. Yes, this earth, with all its blemishes and all its evil memories, is not unworthy even of thy residence, O thou Prince of the kings of the earth! and there, for a thousand years, shall men and angels see with wonder, and circle with songs, thy throne, O Immanuel!

We argue our point, sixthly, from the nature of Christ's kingly office. Christ, as a prophet, or revealer of the will of God, has come to, and has yet his place and power on, earth. As a priest, he offered up his sacrifice on Calvary, ere going away to heaven to sprinkle with his blood the mercy-seat there. But, as a king, he has not yet one foot of ground on earth which he can call his own. His "kingdom is not of this world" hitherto, although there is no reason why it should not be so yet. Is he not the proclaimed, actual, visible King of Heaven? and why should he not become the proclaimed, actual, visible King of Earth? It is his by a manifold right; and all he has to do is to take possession. His assumption of the regal power of the world is a favorite subject of prediction with the ancient prophets, who thus have sung of Christ:—"To us a Child is born, to us a Son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

To say that Christ is yet the King of the world—a world the vast majority of whose inhabitants reject his claims and spit at his name—is plainly preposterous. To say that he is to become so, but only in a spiritual

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sense, is to contradict many scriptural statements, and, besides, to limit and contract our notions of Christ's power. Is he the spiritual monarch merely of heaven? Nay, verily, every eye there sees him, and every tongue confesses his authority. And why should not on earth—as, indeed, he has promised —every eye see him, and every knee bow, and every tongue confess that he is the Lord?

Seventhly, we argue our point from the view which Scripture gives us of the destiny of God's ancient people, the Jews. This wonderful people has long been regarded as a perpetual witness to the truth of Christianity. This once beautiful dove of Israel, from the day when her feathers became defiled with Christ's blood, has found no "rest for the sole of her foot," but has wandered, moaning out a melancholy testimony to the truth of Him who bled on Calvary. But Israel is also a perpetual witness to the truth of the Premillennial Advent of Christ. She has, in all her wanderings, been upborne by two thoughts, which have never ceased to touch her weary heart with joy and to lift up her depressed countenance with hope,—the thought of the land of Palestine one day becoming hers, and the thought of a kingly and divine Deliverer. With these thoughts the whole of her spiritual and national life is involved; and, were they to forsake her, she would sink like a spent wave into the gulf of the nations. In the case of the Jew—and of the Jew alone—have we a *nation* living on faith and hope, and as "seeing Him that is invisible," *and* "the *land* that is afar off."

Nor is this hope unfounded. It rests on a mass of scriptural evidence,—a mass larger and clearer than can be presented, perhaps, in behalf of any other Scripture doctrine.

And the probability is, that as Paul, the model blaspheming Jew, required a personal sight of Christ ere he became the model preaching apostle, so the Jews must see Christ, as they pass on their wild and miserable way, ere they fall down and worship Him whom they have cursed themselves in their synagogues and taught their children to curse in their very cradles. Every one knows how a prophet rejected by his own house, city, or country becomes, in general, hated in proportion to the repute he gathers elsewhere; and so in reference to the Jews and Christ, a mixture of all evil elements, a very conflux of all the streams of envy, malice, and uncharitableness, has gathered in their hearts against him, and something more than our present forces of evidence and powers of Gospel persuasion are required to remove it. It is singular, too, that a very large number, perhaps the majority, of converted Jews have been believers in the Premillennial Advent of Jesus Christ.

The veil on the Jewish heart is miraculously to be taken away; and what a sublime sight, that of the reconciliation of the Jews, the ancient enemies of the Cross, to their injured Lord, and their recognition of the Nazarene as the crown of their race, their Messiah, and their God, including, on their part, a subjugation the more touching from the remorse and the wonder at their past blindness and rebellion which shall blend with it; and on his, a triumph the more complete from the length of time it has been withheld, and from the partiality with which, as himself a Jew, he has always regarded the children of his people!

Much of this apparently glowing prospect can be accomplished by human causes; but, taken as a whole, it can only be realized, as it has been predicted to be produced, through the glorious Advent of Christ.

JUSTIN MARTYR'S CONFESSION.

JUSTIN was one of the earliest and greatest of the Christian fathers next after the Apostles. He was not only a professed Millenarian himself, but bears the unequivocal testimony that the whole orthodox Church of his time held the same views. He also claimed that his faith on this subject was derived directly from the Scriptures and the teachings of the Apostles, and would not acknowledge those as in all things orthodox who did not believe in a resurrection before the Millennium, and in the personal reign of Christ with his saints on earth. See his *Dialogue with Trypho*, c. 80, and his views given at length in Semisch's *Life and Times of Justin Martyr*, vol. 2, pp. 364–386.

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Editorial.

SIGNS OF CHRIST'S COMING.

II. THE WITNESSING GOSPEL.

In a previous article on this subject, the attempt was made to point out *the reasonableness of expecting such signs*. Facts were adduced, both from nature and from history, to show that it is an established principle with God, in his dealings with men, to give notes of warning before the occurrence of any important event. And, this rule being found to apply in general even to matters of comparative insignificance, when an event is to take place so solemn, so stupendous, so awful in its character—an event so intimately connected with the highest interests of all the dwellers on the globe—as the coming again in person of the Lord Jesus Christ, it seems natural to expect that its approach would be heralded by signs so clear, distinct, and intelligible that all who were watching for that event might know with certainty when it draws nigh. And that which it seems so natural to expect, in reference to this matter, has not been withheld. Signs of just this character have been given. The design of these articles is to draw attention to *two* such signs, furnished by our Lord himself.

There are many other signs given in Scripture of the coming of the Son of Man. There are different and independent lines of chronological prophecy, the running out of which will point significantly to his advent as drawing nigh. But there is so much admitted uncertainty about the events with which these prophecies connect themselves in the beginning, that their terminations must always be involved, more or less, in the dark clouds of unsatisfying doubt.

Then there are indications of another class given by our Lord, where he says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken." (Luke xxi. 25, 26.) But when facts are adduced to show that these signs are fulfilling around us, we are told that similar events have taken place in the world before now, and that therefore these signs are not sufficiently distinctive to be referred to as conclusive evidence of the absolute nearness of Christ's coming.

What we need, therefore, in the way of signs, are some facts or circumstances of a substantial, outstanding character, plain, palpable facts, peculiar to this age, of which all who desire it may take cognizance, and of such a character as not to admit of mistake or difference of opinion. The question is, Did Jesus furnish his people with signs of this character? To this inquiry the answer may be given fairly and fully in the affirmative. Two signs of the nature referred to were given by our Saviour. Let us now consider the first of these.

This sign is given in Matt. xxiv. 14:—"And this gospel of the kingdom must be preached in all the world, for a witness unto all nations; and then shall the end come."

Suppose, now, that, in giving utterance to this verse, Jesus had altered just *three words* in it, so that, instead of reading as it does above, it should have run thus:—"And this gospel of the kingdom must be preached in all the world *for the conversion* of all nations; and then shall the end come:"—how different the teaching of the passage would have been! Then an utter extinguisher would have been put upon the idea of the *pre*-millennial coming of Christ. Then it would have been perfectly clear that no advent of Christ was to be looked for, or thought of, till the whole world was converted. But it is a most significant thing that Jesus says not a word here about preaching the gospel

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for the *conversion* of all nations, before the end come. This is the place in which we should have expected to find such a statement, if he had designed to make it. But Jesus makes no such statement *here*. And it is a still more significant thing that *he has made no such statement anywhere else*. He only speaks here of preaching the gospel for a *witness*. He tells us that it must be thus preached before the end come.

Three important questions suggest themselves here,—viz.: *What is meant by "the end" in this passage? To what extent is this witnessing work to be carried? In view of the present state of the world, how does this sign bear upon the subject of Christ's second coming?*

1. *What is meant by "the end" here spoken of?* It may refer to either or both of two events. And the sign here given will be found applying equally well to either or both of the events in question. By "*the end*," here, our Saviour may refer to the destruction of Jerusalem. That was "the end" of the dispensation, or period of time which kept the Jewish people together as a nation, and gave them the exclusive possession of peculiar spiritual privileges. When Jerusalem was destroyed, the Jews were disbanded as a nation, and scattered over all the earth. "The kingdom of God," as our Saviour expressed it, was "taken from them" and given to the Gentiles. They had long enjoyed what might well be termed the monopoly of gracious privileges. But after the overthrow of their capital that monopoly was transferred from them to the Gentiles. With this began what is termed in the New Testament "the times of the Gentiles."

And when the end is taken, in this sense, as applying to the destruction of Jerusalem, the sign given in the passage before us, as indicating the approach of that most important event, was then fulfilled. The Roman Empire embraced the world as then known. St. Paul speaks of "the truth of the gospel which is come to you, as it is in all the world." (Col. i. 6.) And again, in verse 23 of the same chapter, he tells us that "the gospel had been preached to every creature under heaven." The apostles and first ministers of Christ went round the world and published the gospel to every nation and people, but nothing like a general conversion resulted from their labors. And when this had been accomplished "the end" came. Jerusalem was overthrown.

But, though the passage we are considering may be applied to this event, it is manifest that it was not exhausted by such an application. None can deny that this phrase "the end" awaits a future fulfilment in an event more momentous far than the destruction of the capital of Judea. In Matt. xiii. 39, our Saviour says, "The harvest is *the end of the world*." And in Matt. xxiv. 3, we find the disciples proposing this question to their Master:—"What shall be the sign of *thy coming, and of the end of the world?*" These passages give us the proper clue by which to interpret rightly this phrase, "the end." They show us clearly that it refers to that winding up of the existing order of things in the world which will take place when the Lord Jesus Christ shall return in person to our globe. It is this grand and momentous event, the second coming of Christ, which is intended here, when "the end" is spoken of.

Having answered thus the first inquiry proposed,—What is meant by "the end"?—we proceed to consider the second, viz.: *To what extent is this witnessing work to be carried on?* Our Saviour's language is, "This gospel of the kingdom must first be preached in all the world, for a witness unto all nations." Observe, now, the limitations are, "in all the world," and "unto all nations."

"The end of the present dispensation," says the eloquent Henry Melville, "that season of wonder and terror at which Christ is to reappear to adjust the affairs of our disorganized creation, is to be heralded by so general a proclamation of Christianity that there shall not be a tribe which has not heard the message of redemption. But then it deserves our closest attention that Jesus says nothing of general *conversion*, and gives no hint that the message would be *believed* as well as heard: on the contrary, the language he uses, that 'the gospel shall be

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preached *for a witness,'* conveys the idea of rejection rather than of acceptance. The gospel is to be preached everywhere for a witness; but this differs widely from its being everywhere believed in to the saving of the soul. It is the fulfilment of this prophecy, thus literally interpreted, that we consider as now in the process of accomplishment, through the labors of institutions which give a glory to our age. For if, up to the time of the end, the gospel is to be preached only as a witness, it seems evident that what is defined as 'the end' must *precede*, and not follow, the unlimited diffusion of the religion of Jesus. 'The end' cannot come, and therefore the glorious and palmy days of Christianity cannot be introduced, until, if there be truth in prophecy, the message of redemption has been proclaimed in every district of the habitable globe. It is not then that our Missionary and Bible Societies are engines to accomplish the predictions which assert the universal diffusion of Christianity; but they certainly are engines to accomplish other predictions, which doubtless must be fulfilled ere this universal diffusion takes place: they are instruments for effecting what must be preliminary to the Millennium, though they will not, in any sense, produce the Millennium. And hence it comes to pass that when we hear of a fresh incursion upon the territories of heathenism, the translation of the Bible into a language which has never before expressed the mysteries of redemption, or the labors of a missionary who has planted himself among a tribe heretofore shut out from the advantages of revelation, then, indeed, we rejoice, but not from supposing that an onward step has been taken in the moral amelioration which is to become universal. We hail the event as marking the approach, though not itself a component part, of that mighty renovation which is to pervade this globe in all its circumference; and we feel that with greater and greater distinctness is that sign exhibited which must be displayed in its fulness ere the Millennium can dawn,—the sign given by our Saviour when he said that 'this gospel of the kingdom must be preached in all the world, for a witness unto all nations, and then shall the end come.'"

Our Lord lays down no rule by which it may be determined when the amount of witness to be borne, in reference to particular nations, has been delivered. Doubtless this will vary widely with different nations. In one country, as in our own, it may contemplate the permanent incorporation of the gospel into all the established institutions of the country. In another it may be the translation of the Bible into the language of the country; while in another, again, all the witnessing work designed may be the passing of a solitary herald of the gospel through a city or territory, delivering his message, as Jonah did to Nineveh. This circumstance, of course, must leave an element of indefiniteness about this sign which must be borne in mind as we proceed to consider our third question, viz.:—

In view of the present state of the world, how does this sign bear upon the subject of Christ's second coming?

On our own continent we may regard the gospel as having done its work of witness, from the squalid ice hut of the Esquimaux to the tribes of Patagonia. America is not in the way of "the end" approaching. The same is true of the continent of Europe. The coast of Africa is belted round with mission stations, like spiritual light-houses, whose cheering rays are cast far in upon the central gloom of that benighted land. The apostolic Moffatt has borne the witness of the gospel to the very heart of Southern Africa, while the indomitable Livingstone, with revelation's torch in his hand, has made his way from sea to sea through all the deepest shades of that dark continent. This *may be* all the witness that the tribes of Africa are to have before "the end" shall come.

There are but few of the nations of teeming Asia that have not, to some extent at least, heard of the gospel of Christ. For years now the Bible has been translated into the language of China. That language is read through every part of the Celestial Empire. Christian tracts and books have found their way to the remotest recesses of

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those vast dominions. The silent testimony of the printed page may do the work of witness as effectually as the voice of the living preacher. Who shall say, then, that China is any longer a let or hindrance in the way of the coming of "the end"?

The islands of the sea have afforded, during the last fifty years, the most interesting and successful field for missionary labors that the world has ever witnessed. To them it may with truth be said that "the gospel has been preached for a witness." As we stand upon our watch-tower, then, and look out upon the world in the light of the sign we are now considering, if any one propose to us the question, "Watchman, what of the night?" our answer is, "The morning cometh, and also the night;"—the night of fearful tribulation, which must precede and usher in the morning of promised blessedness and glory. The extent to which the gospel has done its witnessing work in the world shows that "the end" is nigh. The sign we have now considered is, indeed, only an approximative sign; and yet it is a most interesting and suggestive one. The amount of witness to be borne is not stated. This leaves it uncertain when this sign may be said to be fully accomplished. No man, therefore, in the light of this sign, is authorized to put on the prophet's mantle, and presume to speak definitely of the hour, or day, or year, in which "the Son of Man shall come." But, on the other hand, when the gospel has gone so far towards making the circuit of the earth as we see it has done, no man can say when the Lord may *not* come. If "the end" should come *to-night*, who could show that there had been any failure in regard to the sign we have been considering? "The coming of the Lord *draweth nigh*." Let every one who reads these lines ask himself the solemn question, Am I prepared for it? R. N.

NEW PUBLICATIONS.

THE FOUR DISPENSATIONS, with a preface by Jubal Hodges, Presbyter in the Diocese of Pa. Boston: E. P. Dutton & Co., 1863. pp. 23.

A plain tract, showing the different sections of the Divine administrations to exhibit to man his helplessness, and work out his salvation. The writer of the preface very truly says, "The events of the age are mighty doctors in divinity, and none of us can be too ready to hearken, or to believe and receive what they teach. God is putting theories to silence by his own mighty acts. The gravest events are taking place from day to day, and they are so numerous that we fail, through lack of faith, of being able to attach to them their due importance. God grant to his Church the grace to receive what he has to teach concerning the signs of the times, and the judgments that precede his Son's coming and kingdom."

THE SECOND COMING OF CHRIST,—THE CHRISTIAN'S HOPE, THE SINNER'S DREAD. pp. 3.

THE GREAT TRIBULATION—THE GREAT TROUBLER, &c. pp. 4.

These are small tracts, written by a layman in this city. They relate to important and stirring themes. They can be had at the office of the "Prophetic Times." Price, 1600 pages for $1.00.

THE ISRAELITE INDEED. A periodical devoted to the Illustration and Defence of the Hebrew Christianity, which is founded on Moses and the Prophets, and the Apostles, and to the true interests of the Jewish nation generally. January and February numbers for 1863. G. R. Lederer, Editor: No. 12 St. George's Place, New York.

This is a monthly, consisting of about twenty-four 8vo pages per number. It is under the control of certain believing Jews, who are exerting themselves laboriously for the better enlightenment of their Jewish brethren in reference to Christianity, and for the spread of intelligence bearing upon the Jews and prophecy in general. The double number before us has some very interesting and valuable articles with reference to the present state of that peculiar people, who have yet a marked place to fill in the future history of the world.

LOUIS NAPOLEON, THE DESTINED MONARCH OF THE WORLD, &c. By the Rev. M. Baxter, of the Episcopal Church. Wm. S. & A. Martien. pp. 334.

We have had time merely to glance at this book. It evidently contains much that is well worthy of the attention of students of prophecy. To be had at our office.

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The Prophetic Times.

Vol. I. MAY, 1863. No. 5.

Special Contributions.

CHILIASM AND ORTHODOXY.

We recently took up a volume, treating of Prophecy and the Times, in which we found Chiliasm assailed as involving "contradiction of fundamental articles of undoubted Christian faith," and Christ's personal reign upon earth denounced as "a serious invasion of his mediatorial offices." We had met with similar expressions in a few other authors of the same school, such as that of a certain Irish clergyman who condemns Chiliasm as "*endangering the whole fabric of Christianity.*"

Now, it is a little remarkable that these modern Uzzahs have not deigned to look to themselves, and to the bad effects that must result to Christian conviction and the certainties of Christian truth, from the adoption of that Platonizing, Origenizing, and allegorizing system of interpretation which they would fain fix upon the Scriptures, denying the literalness of the prophecies of Christ's second coming and reign, while compelled to admit that every prophecy thus far fulfilled with respect to him has been according to the exact letter!

It is also interesting to know, as argued by an able reviewer on the other side of the sea, that those who have most endangered, and in certain instances *subverted*, Christianity, have not been Millenarians, but their opponents. The Gnosticism of the early ages, begun by Simon Magus and perfected by Valentinus, was essentially anti-Millenarian, anti-literal, allegorical. It not only allegorized into spiritual shadows the *first* resurrection, but all resurrection whatsoever! And *who* upheld the truth of God against these antichristian allegorizers? *Irenæus* and *Justin Martyr*,—two noted Millenarians! The heretic Gnostics were the only opposers of Millenarianism in the early ages, and the thoroughly orthodox fathers were its unanimous supporters. Gnosticism and anti-Chiliasm were friends, Chiliasm and Gnosticism were resolute enemies, in that age. Yet it is said that Chiliasm "endangers the whole fabric of Christianity."

Origen and Jerome were both keen anti-Chiliasts: yet to which of them would one go to learn sound doctrine? They were both clearly heterodox on some fundamental points. Yet it is said that Chiliasm "endangers the whole fabric of Christianity." We admit that Augustine was much sounder than either of these two; but he stood alone in his soundness, and was at one time, and always to a degree, a Millenarian. Until his day, Chiliasm and orthodoxy went together, anti-Chiliasm and heterodoxy were brethren.

It is singular also to notice that the first opposers of Chiliasm set out with denying the inspiration of the Apocalypse! They felt that they could not deny Chiliasm without getting rid of the Apocalypse. "It is worthy of remark," says Bishop Russell,—no Chiliast, "that so long as the prophecies respecting the Millennium were interpreted literally, the Apocalypse was received as an inspired production and as the work of the Apostle John; but no sooner did theologians find themselves compelled to view its annunciations through the medium of allegory and metaphorical description, than they ventured to call in question its heavenly origin, its genuineness, and its authority. *Dionysius, the great supporter of the alle-*

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gorical school, gives a decided opinion against the authenticity of the Revelation." Yet it is said that Chiliasm "endangers the whole fabric of Christianity."

In after-ages we find *Popery* issuing its authoritative condemnation of Chiliasm, both in its systems of theology and in its histories; and until the days of Juan Josephat Ben Ezra, we never heard of a Papist being a Chiliast. Genuine Popery and Chiliasm have always been enemies to each other. Popery has always been anti-Chiliastic, and Chiliasm has ever been anti-Papistic. Yet it is said that Chiliasm "endangers the whole fabric of Christianity."

Since the Reformation, the same alliance of orthodoxy with Chiliasm, and the converse, may be traced. We are quite aware of sad instances to the contrary, but this is the general rule. Arianism, Socinianism, Rationalism, Arminianism, Pelagianism, have almost invariably taken the *anti-Chiliastic* side. Dead Churches have always been anti-Chiliastic; when life came in, Chiliasm arose. Some of the soundest and most eminent divines of the Westminster Assembly were "express Chiliasts." The same is true of many of the bishops who composed the Council of Nice. Yet it is said that Chiliasm "contradicts fundamental articles of undoubted Christianity."

Of late, two of the bitterest opponents of Chiliasm have been Moses Stuart, of Andover, who went strange lengths in Rationalism, and Dr. Bush, of New York, who turned Swedenborgian! Yet it is said that Chiliasm "endangers the whole fabric of Christianity." How truly the opposite of this might be affirmed! If all ecclesiastical history be not a fable, there is no heresy, from Gnosticism, Popery, and Socinianism upwards, that has not been *intimately associated with anti-Chiliasm.* Its chief supporters in time past have been Heretics, Papists, Socinians, Rationalists, and Pelagians! This no man can successfully dispute.

Facts like these show that Millenarian doctrines, comparatively at least, and judged by the company they have kept, are neither so heterodox, nor so dangerous to religion or morality, as some of their zealous modern critics seem to apprehend.

Brethren, censors, anti-Millenarians, study Matt. vii. 1–5, and, after you have complied with the directions there given, the world will be better able to appreciate your anti-Chiliastic anxieties for the Ark of the Lord. Among all "the eccentric variations from the orbit of Christian sobriety," and all the "wild delusion," and "fanaticism," and "shameless imposture" which have been raked up from the histories of delusion and folly since the world began, and, for sinister ends, charged upon Chiliasm, you look in vain for any Chiliastic aberrations that have ever made such havoc of the Church and its holy faith as those isms, philosophies, and systems of error and superstition, which have been in all ages most essentially anti-Chiliastic. First, then, remove "*the beam,*" and there will be no trouble in getting rid of "the mote." So thinks

A MILLENARIAN.

THE RULE OF INTERPRETATION.

BY REV. S. BONHOMME.

"THE method of exposition which rests upon the adoption of a literal sense is the best." In this opinion the wisest and the best of men have concurred. Their sentiment has been expressed in such words as those used by the judicious Hooker. "I hold it," says he, "for a most infallible rule in expositions of Sacred Scripture, that, where a literal construction will stand, the farthest from the letter is commonly the worst. There is nothing more dangerous than this licentious and deluding art, which changes the meaning of words, as Alchymy doth, or would do, the substance of metals, making of any thing what it pleases, and bringing in the end all truth to nothing." (Eccl. Polity, B. V.) Surely this important observation is applicable with peculiar propriety to prophecy; and that it is so the following considerations may serve to evince.

1. All the predictions of Scripture which have been fulfilled have been accomplished invariably according to the literal sense.

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For instance, was not the word of God spoken to Abraham, apprizing him of the bondage of Israel in Egypt, and their deliverance from that bondage, verified in this manner? Was not the denunciation of the prophet against the altar in Beth-el exactly and minutely fulfilled? Are we not compelled to behold the literal and express agreement of all the particulars referring to the captivity in Babylon, and to Cyrus, the author of the decree by which the tribe of Judah was restored from that captivity, with the predictions which foretold these events? Did not the destruction of Tyre, and Babylon, and Jerusalem exactly correspond with the prophetic declarations of Isaiah, Jeremiah, Ezekiel, Daniel, and the Messiah? Previous to the birth of Messiah, there does not appear to have been an expectation that they would be otherwise accomplished.

For, compare the predictions which relate to Messiah with their accomplishment, and it will be impossible not to refer them to Jesus of Nazareth. He was literally the seed of the woman,—the Son of a virgin, the Immanuel, the descendant of Abraham as to his nation, of Judah as to his tribe, of David as to his family. The time of his appearance corresponded with the express predictions of the prophets. All the actions of his life and the circumstances of his death and burial were particularly and literally foretold. Indeed, the history of Messiah, written by the evangelists, is but an enlarged exposition of prophecy relative to that glorious subject,—an exposition founded upon the plain grammatical sense.

Now, since accomplished prophecy evidently requires us to adopt the plain and literal interpretation, what right have we to depart from such an exposition of that which remains to be fulfilled? Certainly the manner in which God hath performed his own word affords the surest and safest clue to direct our course through the wide field of unaccomplished predictions. In following this clue we compare spiritual things with spiritual, according to Divine rule.

Nothing short of an explicit scriptural direction can, we think, authorize our departure from a path so clearly marked out,—when very many events, yet to take place, are foretold in terms as plain and definite as any of those by which past events were presignified to the Church of the Most High Lord and God.

If there be this similarity in the phraseology of prophecy, why should there not be a similarity in its interpretation? Origen was the first who gave form and symmetry and system to the allegorical interpretation. "He was the first," says Mosheim, "among those who have found in the Sacred Scriptures a secure retreat for all errors and idle fancies." As this most ingenious man could see no feasible method of vindicating, what is said in the Scriptures, against the cavils of the heretics, and the enemies of God, provided he interpreted the language of the Bible literally, he concluded that he must expound the Sacred Volume in the way in which the Platonists were accustomed to explain the history of their gods.

He also could not discover in the sacred books all that he considered true, so long as he adhered to the literal sense; but allow him to abandon the literal sense, and to search for recondite spiritual meanings, and those books would contain Plato, Aristotle, Zeno, and the whole tribe of philosophers. And thus nearly all those who would model the Divine Word according to their own fancy, or their favorite system of philosophy, or preconceived notions, have run into this mode of interpreting Scripture.

2. *We notice, secondly*, that the perspicuity of prophecy requires us to regard and to receive the literal sense.

The words of the prophets are well chosen, and suited to describe the events which they foretold. In some cases they even disclose the names of individuals by whom God's purposes were to be brought to pass, as we see in Josiah, Cyrus, and Immanuel. It is true that much is declared in symbolic and figurative terms, and no one would contend for *their* literal acceptation. In general, however, the intention of even the emblems and figures of the prophets may be ascertained; and it will usually be found to coincide with

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predictions uttered in plain and simple language.

There is throughout the prophetic writings a striking preintimation of the event, but there is not generally so definite a manifestation of the precise time and manner of its accomplishment; although in some instances even these are minutely described. Nothing, for example, can be foretold more explicitly than the restoration of the Jews to their own land, but we do not read the names of the particular nations by whom, or the year in which, this event shall be effected.

But this concession does not destroy the perspicuity of prophecy; and while this remains,—while any certain definite meaning is attached to the words of Scripture,—while any certain signification is allowed to proper names,—I think the mode of exposition contended for is warrantable and preferable to any other. To deny this is to detract from the sufficiency of Scripture. If we are not to interpret prophecy literally, the help of the tradition and the canons of the learned will be requisite to supply the supposed want of perspicuity, and thus our faith in this part of Divine truth will rest not on the word of God, but upon the word of man. This portion of the inspired volume will, in this manner, become a blind guide, and, as such, unable to be "a light unto our path, and a lamp unto our feet," and prophecy will no longer be that "sure word, whereunto ye do well that ye take heed."

3. *In the third place*, the immutability of Scripture directs us to adhere to a plain and grammatical interpretation. The revelation of the Divine will is, like that will itself, "unchangeable." Our Lord has told us that not one jot or tittle shall pass from the law and the prophets until all be fulfilled. And it is of consequence to observe the connection of this striking expression:—"Think not that I am come to destroy the law or the prophets, . . . but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matthew v. 18.) It is clear that the prophetic as well as the preceptive parts of Scripture are here included in the word "law," and are entitled to a complete accomplishment. And if the expression "jot or tittle" refer to some small characters and curvatures of the Hebrew letters, in which the law and the prophets were originally written, we have a strong presumption in favor of a strict attention to the plain meaning of these words and letters, whose immutability and importance are thus so solemnly declared. In Deuteronomy it is enjoined, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it;" and the last chapter of the Revelation shows the same danger of adding to or taking from the words of the Book of God; and surely it is no trifling matter to add to or detract from the meaning of those sacred words.

Where, I would ask, is the immutability of Scripture, if the names of nations, persons, places, and actions, which, in the histories of the Bible, apply to the body and to things temporal, are in the prophecies to be exclusively attributed to the soul and to things eternal? Why may we not as safely explain the histories of past events allegorically, as prophecies of future occurrences mystically and spiritually,—I mean, entirely so? What Paul says concerning Hagar and Sarah affords more warrant for such a system of interpretation in the former case than can, perhaps, be adduced in favor of the latter. But, if this were to be practised, what sad consequences would ensue! Truth would be lost in the fictions of human imagination —the foundation of all our hope would be undermined,—the light of revelation would be lost in the obscurity of carnal inventions, and man would soon become a blind wanderer in a dark world.

These considerations should induce every one to pause before he adopts a spiritual interpretation of prophecy as the only true one; for in the path of figurative and metaphorical exposition some have gone so far as to turn all the truth and histories of the Old and New Testaments into a "cunningly devised fable."

Ernesti says, "Theologians are right when they affirm the literal sense to be the only true one."

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Selections.

POINTED TESTIMONY.

BY PROFESSOR J. F. BERG, D.D.*

THE present is a period of portentous interest. The whole civilized world is agitated. Europe needs but a spark to fall upon the train which is laid and prepared, and the whole continent will be wrapped in flame. A power which the kings of the earth cannot resist is gathering them to the battle of that great day of God Almighty. They are mustering for the fierce conflict at Armageddon. The way is preparing for the mighty convulsion among the nations, that shall shake the kingdoms of the world and sift out of church and state all things that do offend the King of kings. Swiftly is that great day approaching when there shall be voices, and thunders and lightnings; and there shall be a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great; and the great city shall be divided, and the cities of the nations shall fall; the day when great Babylon shall come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And when her judgment is complete, the voice of much people in heaven shall swell the anthem, Alleluia, salvation and glory and power unto the Lord our God. He who is called faithful and true, and who in righteousness doth judge and make war, who is clothed in a vesture dipped in blood, even Christ Jesus our Lord, shall smite the nations, and all the armies of the earth that are gathered to fight against him shall be slain, and he shall reign from the river to the sea, for the kingdom and the greatness of the kingdom under the whole heaven shall be given unto him whose right it is. "And then shall the dragon, that old serpent which is the devil and Satan, be bound a thousand years."

The Millennial period is probably comparatively near at hand. Events the most decisive in their influence upon the existing forms of government and upon ecclesiastical establishments are to precede it. These are to prepare the way for the reign of Jesus Christ upon earth.

The Millenarian theory, as it is sometimes called by way of distinction, maintains that the second coming of Christ will precede the thousand years during which the Church of God shall enjoy a foretaste of heaven upon earth. According to this view, the Lord will destroy the wicked who are alive at his appearing, raise the bodies of his departed saints, and with them take up his abode in the New Jerusalem, where they shall live and reign with him a thousand years. At the expiration of that term, Satan shall be loosed from the pit, gather together the hosts of the wicked, and make a final assault upon the terrestrial kingdom of Christ. In this conflict Satan will be utterly subdued. Then ensues the resurrection of damnation, when the wicked dead shall be raised in all the ghastliness of corruption and sin, and shall be sent away into everlasting perdition. The twenty-first chapter of Revelation, in accordance with this view is regarded as a description of the blessedness which shall ensue upon the second coming of Christ.

* Dr. Berg is not a Millenarian. So far from it, he is the author of some of the most bitter assaults upon our doctrines with which we have anywhere met. He holds, indeed, to some opinions—such as the restoration of the Jews and the literalness of the kingdom of Daniel ii.—which agree with our views, and which logically demand acquiescence with us in general; but he has put upon record the evidence of an averseness to the doctrines we hold, which renders every expression from him in our favor a strong testimony to the force of what we affirm.

We quote from a volume of his, published in 1856.

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All the glorious and precious views of the happiness of God's people, unfolded in this chapter, are understood as pertaining to the terrestrial paradise [or condition of things] when God shall dwell with men and his tabernacle shall be with them. This idea is maintained substantially by many earnest minds, and is perhaps even gaining ground in the affections of many godly and excellent people.

THE SECOND COMING.

REJOICE, rejoice, Believers!
And let your lights appear;
The evening is advancing,
The darker night is near.
The Bridegroom is arising,
And soon will he draw nigh:
Up! pray, and watch, and wrestle,
At midnight comes the cry.

See that your lamps are burning;
Replenish them with oil:
Look now for your salvation,
The end of sin and toil.
The watchers on the mountain
Proclaim the Bridegroom near:
Go, meet him as he cometh,
With halleluias clear.

Oh! wise and holy virgins,
Now raise your voices higher,
Till in your jubilations
Ye meet the angel-choir.
The marriage-feast is waiting,
The gates wide open stand;
Up! up! ye heirs of glory,
The Bridegroom is at hand!

Our hopes and expectations,
O Jesus, now appear:
Arise, thou sun so looked for,
O'er this benighted sphere!
With hearts and hands uplifted,
We plead, O Lord, to see
The day of our Redemption,
And ever be with thee!

LYRA DOMESTICA.

"WATCH ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—LUKE xxi. 36.

JOHN FOSTER'S OPINION.

I HAVE no hope of any extensive prevalence of true religion without the interference of angelic or some other extraordinary and yet unknown agency to direct its energies and conquer the vast combination of obstruction and hostility that opposes it. An amazing fact it is, that this hostility has hitherto been mainly successful. The triumphs of religion have been most limited and small, those of evil almost infinite. We see the melancholy result of an experiment of eighteen hundred years, the whole Christian era. This result compels me to conclude that religion is utterly incompetent to reform the world till it is armed with some new and most mighty powers, till it appears in a new and last dispensation.—JOHN FOSTER, *Life*, vol. i. p. 91.

WHOSE IS THE CROWN?

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.—2 TIM. iv. 8.

WHO are they for whom the crown of righteousness is laid up? I conceive this to be a deeply important and heart-searching question. We may be interested in reading what various annotators say upon disputed texts,—we may get our intellects informed,—yea, we may have got so far as to have the question of our personal salvation settled; conscience may be set at rest, through faith in the once-shed blood of the atoning Lamb; but am I judging true Christians too hardly, when I question, whether the majority of them, now living (for salvation) by faith in the Son of God, really "*love his appearing*"? I beg to say that I do not put the question with the wish of eliciting men's thoughts touching the period when the blessed Lord will return; but in order that the answer may touch, by grace, the consciences of all, I ask, For whom is the "crown of righteousness" declared by the Holy Ghost to be laid up?—*Christian Annotator.*

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Editorial.

THE CHRISTIAN FATHERS.

WERE THEY MILLENARIANS?

A CERTAIN editor, to whom we have before referred, in his strange passion against our doctrines, has felt himself called on to publish another article, in which he denies that the premillennial theory has ever been a part of the creed of the Church. He has also allowed himself to be betrayed into the extraordinary assertion, "that *the universal belief of the Church has been the very reverse of the Millenarian hypothesis.*"

Now, if the common-sense rule laid down by the distinguished and acute Chillingworth is to hold, that "whatsoever doctrine is believed and taught by the most eminent fathers of any age of the Church, and by none of their cotemporaries opposed or condemned, that is to be esteemed the catholic doctrine of those times," it can be easily enough shown that our doctrines have been the catholic belief of the Church in its very purest ages. We challenge our opponents to produce the evidence of the entertainment of anti-millenarian views by any orthodox and acknowledged Christian teacher for the first two hundred years of our era. All that we know of that period goes to show that Chiliasm was the common and received belief, and was held and taught by all the best and leading divines of that time. We are not willing to have this question decided, however, by a few general, ill-worded, and indefinite extracts from loose assertions of modern rationalistic writers, but insist on carrying it to the fountain-heads of information on the subject. Having recently made a pretty thorough survey of this whole field, if our readers will go with us, we propose to lay some of the results before them.

I. THE APOSTOLIC FATHERS.

Those Christian teachers and writers who immediately succeeded the apostles have left but little that has come down to us. We know of but five who are called the Apostolic Fathers; all of whom, however, appear to have been Millenarians. Of these, BARNABAS was the earliest. He is referred to in Acts iv. 36, 37, and ix. 24. He wrote about A.D. 71. We have from him an epistle called "The Catholic Epistle of St. Barnabas," consisting of twenty-one chapters,—in the 15th of which he refers to the Millennium, the coming of Christ to abolish the wicked one, the judgment of the wicked, the renewal of all things, and the introduction of a new order into the world. There can be no doubt, from this chapter, that he understood the predictions of the Scriptures in the Millenarian sense. For a translation of this epistle, see Wake's *Apostolic Fathers*, pp. 196–219; or *Apocryphal New Testament*, pp. 90–104. For the original, see Hefele's *Patrum Apostolicorum Opera*, pp. 1–51. There are some who doubt its genuineness, and think it was written by some subsequent hand. But it certainly belongs to early Christian antiquity, and hence answers all the purposes for which we here quote it, whether written by the apostolic Barnabas or not. It is generally received by the best judges as genuine.

CLEMENT, Bishop of Rome, about A.D. 91–93, was the next. He is supposed to be the same referred to in Phil. iv. 3. We have from him an epistle, called "The First Epistle to the Corinthians," consisting of sixty paragraphs or chapters (in the *Apocryphal N. T.* 23), in which we find statements, exhortations, and allusions which show that his views accorded with those of Barnabas and were strongly Millenarian. See Wake's Apostolic Fathers, or Hefele's *Pat. Apos. Op.*, Clement's First Epistle, latter part of xxxiii., with xxiv., xxxiv., xxxv., l.

What is called the Second Epistle of Cle-

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ment is referred to a later period, and is supposed to have been produced by a very different hand. But, whenever or by whomsoever written, it is Millenarian in its tone and general conceptions. See Wake's Fathers, Second Epistle of St. Clement, vii., ix., xii.; or Hefele's *Patrum Apostolicorum Opera*, pp. 142, 144, 148.

HERMAS, generally allowed to be the same alluded to in Rom. xvi. 14, wrote a work entitled "The Shepherd," about A.D. 100, which still remains. That he was a Millenarian is evinced in various parts of this book. In Vision I., latter part of section 3, in Wake's Fathers, the doctrine of the reign of the saints in the renovated world seems clearly to be taught. Vision IV. seems also to be framed, in divers particulars, to Millenarian anticipations. For the original, see Hefele, pp. 325, 342–344.

IGNATIUS, surnamed *Theophorus*, was the fourth. He received his Christian training under John and Peter, succeeded Peter at Antioch, and died an illustrious martyr under Trajan, A.D. 107. He has left seven epistles, which have come down to us. He nowhere touches with much definiteness upon any points from which his views on the Millennium might manifest themselves. But his letters contain nothing in conflict with our doctrines, and refer frequently to the nearness of Christ's anticipated return in a manner much more after the spirit of Millenarian teaching than any other. See his epistle to Polycarp, paragraph iii., Wake's Fathers, or Hefele, pp. 236–239.

POLYCARP, also one of the disciples of John, and the Bishop of Smyrna, supposed to be the person referred to in Rev. ii. 8–11, lived to a great age, and died a martyr, A.D. 167. There remains to us from him but one brief letter, called "The Epistle of St. Polycarp to the Philippians," where he incidentally alludes to the resurrection, and the reign of the saints with Christ after his return, and to the kingdom to be inherited by the truly pure, in a way which he would not likely have done, if he had not conceived of these matters as Millenarians do. See Wake's Fathers, Polycarp's Epistle, v., xii., or Hefele's *Pat. Ap. Op.* pp. 262, 271.

II. THE PRIMITIVE FATHERS.

These constituted the next several links in the chain of descent from those who enjoyed the personal instructions of the apostles. They have, for the most part, given conclusive evidence that they were Chiliasts.

PAPIAS, Bishop of Hieropolis, was the most ancient of them. Indeed, Irenæus asserts that he was one of St. John's hearers, and a personal friend of Polycarp. He is supposed to have written about A.D. 116. His five books, entitled "An Explanation of the Oracles of the Lord," have been lost, with the exception of a few fragments preserved by Eusebius. But enough remains to show unmistakably that he was a decided Millenarian, and that he claimed to have received his opinions on this subject from those elders who had been taught by the apostles themselves. See Eusebius, *Ecc. History*, iii. 39; or Routh's *Reliquiæ Sacræ*, 1, pp. 7–14; or Lardner's *Credibility of the Gospel History*, vol. 2, p. 117. Greswell's remarks in connection with the testimony of Papias to the Millennium are much to the point. *Parables*, vol. 1, pp. 273–284.

JUSTIN, *the Martyr*, the next in the order of time, was born A.D. 89, and martyred A.D. 163. He was the cotemporary of Papias and Polycarp, and was a learned and admirable Christian writer. Several works from his pen still survive. He was not only a decided Millenarian, but claimed that all orthodox Christians, and such as were in all points right-minded, believed as he did on the subject; thus also attesting the Millenarianism of Polycarp, with whom he was contemporaneous for about seventy years. See Semisch's *Life, Writings, and Opinions of Justin Martyr*, vol. 2, cap. 7, where full citations of this distinguished father's words are given. See particularly Justini Martyris *Dialogus cum Tryphone Judæo*, cap. 80; Migne's *Patrologiæ*, vol. 6, col. 664–667. There is a translation of this *Dialogue* into English, by Henry Browne, 2 vols. 8vo, London, 1775.

TATIAN, a writer of numerous works, only one of which, his "Oration against the Greeks," remains. There is nothing in this

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from which to ascertain his views on the subject of the Millennium. But, as he was one of the disciples of Justin Martyr, who regarded Millenarianism as a test of orthodoxy, it is to be presumed, until evidence to the contrary is produced, that he believed and taught upon this subject the same as his preceptor.

MELITO, Bishop of Sardis, was also a cotemporary of Justin Martyr, and is to be included among those orthodox Christians to whose Millenarianism Justin testifies. He died about A.D. 170, and was one of the most eminent bishops of his time. He was distinguished for holiness, eloquence, and learning. He is supposed by some to have been the person addressed in Rev. iii. 1–6. Among a large number of works, he wrote one on Prophecy, and another on the Apocalypse. None of his writings remain; but Gennadius (*De Dogm. Eccles.* c. 52), who seems to have been familiar with them, quotes him as a Millenarian; and the annotator of the Oxford translation of Tertullian, on the authority of Gennadius, classes him with "the maintainers of the Millennium." (pp. 124, 125.) Jerome is also given as authority that he was a Millenarian (*Taylor's Voice of the Church*, p. 66).

IRENÆUS, the eminent Bishop of Lyons, born about A.D. 140, was also a decided Millenarian. Having been a disciple of Polycarp, he was an earnest promulgator of the same views which his teacher held. His great work "Against the Heretics" consists of five books. The original Greek, with the exception of a few fragments, has been lost; but the contents have been preserved in an ancient Latin translation. The whole of the fifth book of this work, from chapter 25 to the end (see Migne's *Patrologiæ*, vol. 7, col. 1120–1224), relates to the subject of the unfulfilled prophecies in the book of Revelation, Daniel, &c., and supplies the clearest intimations, that, in the expectation of a kingdom of Christ yet to come in this world, his opinions agree with those of Papias and Justin Martyr. Refer especially to cap. 33, §§ 3, 4. (Migne, col. 1213, 1214.) A good translation of this passage is given by Greswell *On the Parables*, vol. 1, pp. 289, 290.

CLEMENS ALEXANDRINUS was also a distinguished teacher and writer in the early Church, who flourished about A.D. 192. His works do not furnish any thing very decided on the subject, but numerous expressions occur which intimate that he was a Millenarian on some points at least. And as he was for many years cotemporary with Justin Martyr, and was always regarded by the ancients with great respect, the presumption is fair that he was one of those right-minded and orthodox Christians all of whom Justin declares to have been believers in the Millenarian understanding of sacred prophecy. He connected the belief of a general renewal of the world with the seventh thousand years from the creation of man, and believed that the kingdom of heaven was to be introduced with judgments; which necessarily involves some of the most important points of the Millenarian faith.

TERTULLIAN was born about A.D. 160. He was bred for the profession of the law, and was a man of rare genius as well as fervent and active piety. Spanheim assigns him "a place in the first rank of the fathers in erudition, acumen, and eloquence." He wrote an entire work on the subjects involved in Millenarianism, entitled "*De Spe Fidelium*," which has been lost. He himself gives an account of it, and elsewhere informs us what was the nature of the doctrines which he therein elaborated more at large. See his work *Adversus Marcionem*, lib. 3, cap. 24; Migne's *Opera Tertulliani*, tom. 2, col. 355–358. A good translation of this passage is given by Greswell *On the Parables*, 1, pp. 305–307. He here evinces his full accord with his distinguished cotemporary Irenæus. The same views are also presented in other portions of his works. (See his *Apologeticus*, cap. 48; Migne's *Oper. Ter.*, tom. 1, col. 520–527: *De Spectaculis*, cap. 30; Migne's *Op. Ter.*, tom. 1, col. 660–662: *De Oratione*, cap. 5; Migne's *Op. Ter.*, tom. 1, col. 1158, 1159: *De Baptismo*, cap. 19; Migne's *Op. Ter.*, tom. 1, col. 1222: *Adversus Judæos*, cap. 14; Migne's

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Op. Ter., tom. 2, col. 638–642: *De Anima*, cap. 37; Migne's *Op. Ter.*, tom. 2, col. 713–715: *De Resurrectio Carnis*, cap. 22, 25, 35; Migne's *Op. Ter.*, tom. 2, col. 824–5, 831, 844–5.)

There are some valuable remarks on Tertullian's testimony on this subject by Greswell *On the Parables* (vol. 1, pp. 300–309), who also declares that there is nothing extant of primitive Christian antiquity, either apocryphal or nonapocryphal, and belonging strictly to this period, in which the truth of the genuine Millenarian doctrines is not illustrated and confirmed, and in which the same belief is not, in one way or another, recognized.

The Book of Enoch, The Second Book of Esdras, The Sybiline Oracles, which belong (at least for the most part) to early Christian antiquity, certainly represent the hopes of their authors as Millenarian.

Bishop Russell also testifies,—though an anti-Millenarian,—that, "so far as we view the question in reference to the sure and certain hope entertained by the Christian world, that the Redeemer would appear on earth and exercise authority during a thousand years, there is good ground for the assertion of Mede, Dodwell, Burnet, and other writers on the same side, that *down to the beginning of the fourth century the belief was universal and undisputed.*" (Discourse on the Millen., p. 236.) Eusebius, too, who flourished about A.D. 300, in what he says of Papias, and his declarations concerning what he had heard from the apostles, acknowledges that there were VERY MANY (*πλεῖστοι ὅσοι*) *Church writers* who expected that there would be a thousand years after the resurrection of the dead, when Christ would reign personally on the earth. (*Euseb. Ecc. Hist.* lib. 3, cap. 39.) Upon which Greswell very justly observes, "This admission virtually implies that *the belief in the future Millenium was the orthodox or catholic notion in the second and third centuries.*"

And if further authorities are wanted, they are numerous and at hand. We append a few.

Chillingworth says, "The doctrine of the Millenaries was believed and taught by the most eminent fathers of the age next after the apostles, and by none of that *age opposed or condemned: therefore it was the catholic doctrine of those times.*"

Mosheim says, "*The prevailing opinion*, that Christ was to come and reign a thousand years among men before the final dissolution of the world, had *met with no opposition previous* to the time of Origen."

Burton says, "It cannot be denied that Papias, Irenæus, Justin Martyr, and all the other ecclesiastical writers, believed, literally, that the saints would rise in the first resurrection, and reign with Christ upon earth previous to the general resurrection."

Münscher says, "How widely the doctrine of Millenarianism prevailed in the first centuries of Christianity appears from this, that *it was universally received by almost all teachers.*"

Gieseler, as quoted by Hagenbach, says, "In all the works of this period [the first two centuries] Millenarianism is so prominent *that we cannot hesitate to consider it as universal.*" (Vol. 1, p. 215.)

Semisch says, "The ancients expected a kingdom in this world, in which Christ, after his coming, should reign with his risen and glorified saints."

Whitby, in his "Treatise on Traditions," says, "The doctrine of the Millennium, or the reign of saints on earth a thousand years, passed among the best of Christians, for two hundred and fifty years, for a tradition *apostolical*, and, as such, is delivered by many fathers of the second and third century, *who speak of it as the tradition of our Lord and his apostles*, AND OF ALL THE ANCIENTS WHO LIVED BEFORE THEM, who tell us the very words in which it was delivered, the scriptures which were so interpreted, and say that *it was held by* ALL CHRISTIANS THAT WERE EXACTLY ORTHODOX."

Stackhouse, in his "Complete Body of Divinity," says, "It cannot be denied, indeed, but that this doctrine [Chiliasm] has its antiquity, *and was once the general opinion of* ALL ORTHODOX CHRISTIANS." p. 599.

So, too, the historian Gibbon says, "The assurance of such a Millennium was carefully inculcated by a succession of fathers,

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from Justin to Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. *It appears to have been the reigning sentiment of the orthodox believers.*" Dec. and Fall, vol. 1, pp. 533–535.

Even Neander (whom our critic quotes as his chief authority), with all his rationalistic repugnance to Chiliasm, bears testimony that Papias, Irenæus, Justin Martyr, and "many" of their day—that is, *the chief fathers of the early Church and their followers*—accepted and taught the idea of a millennial reign of Messiah on earth. Vol. 1, pp. 650, 651.

And what these authors have said is just what multitudes of others, equally learned and disinterested, have declared. Mede, and Tillotson, and Alford, and Hagenbach, and Bennett, and Greswell, and Kitto, and Maitland, and Bush, and Lardner, and Milner, and Barnes, the encyclopedias and reviews, friends and enemies, ancients and moderns, admit and declare the fact, that the Church of Christ in the first centuries was *generally*, if not *universally*, *Millenarian*. To think to stem the overwhelming tide of evidence on this point, is to think of altering the immutable things of history, and to trifle with truth itself.

SIGNS OF CHRIST'S COMING.

III. THE STATE OF JERUSALEM.

In our last article we considered *the witnessing gospel* as a sign of Christ's coming. A glance at the state of the world, or of the progress which the gospel has made in its journey round the globe, affords satisfactory evidence that *this* sign is very far advanced in the stage of its development. Still there is an element of uncertainty connected with it, because there is no standard erected, no rule laid down by which it can be definitely determined when the witnessing work in any particular country has been fully accomplished. There must always, therefore, be a feeling of unsatisfactoriness in contemplating this sign. It shows us when we are on soundings, but we cannot let down our fathoming-line and tell just what the depth of water is. We hear the alarm sounding, but we cannot tell distinctly what the hour is that is striking. When we have examined this sign as carefully as we can, we still feel our need of something more distinct, more definite and tangible. Precisely of this character is the sign we are now to consider, viz., *the state of Jerusalem*. Our Lord did speak words on this subject, which when they are fulfilled may be seen and observed, and will afford a palpable and determinate sign in regard to that most solemn and momentous event,—his coming again into our world.

In order to see clearly what this sign is, we must compare two passages of Scripture, which contain what our Saviour said upon this subject. The passages referred to are Matt. xxiv. 29 and Luke xxi. 24.

In the former of these we read as follows:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven," &c. The other passage reads thus:—"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*"

Now, when we come carefully to examine these two passages together, we find that they throw light upon each other in a way that is very interesting and instructive. In the former of them Jesus says, "Immediately after the tribulation of those days shall the sun be darkened," &c. Here we have a point of time referred to, on the arrival of which are to take place, at once, those commotions and disturbances in the natural world which attend and usher in "the coming of the Son of man." Now, there are two questions of great moment to be considered in reference to this subject. If these can be answered clearly and satisfactorily, there will be no difficulty in determining when the point of time, here spoken of, shall arrive.

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One of these questions is, *What is the tribulation of which our Saviour here speaks?* The other is, *When will this tribulation terminate?*

Let us examine these questions. *What is the tribulation of which our Saviour here speaks?* It must be borne in mind at the start, that Jesus is speaking here to a company of Jews. He is speaking to them of things which most intimately concerned them as Jews, *i.e.* of things that stood directly connected with their nation and its capital. If you look at the commencement of the 24th chapter of St. Matthew, you will see at once how it came to pass that he was led to utter the solemn prophecies contained in this chapter. There we read, "And Jesus went out, and departed from the temple: and his disciples came to him to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Here we have the inquiries which drew forth from our Lord the interesting discourse which runs through this chapter. Jesus had spoken distinctly to the disciples of the utter overthrow and ruin of their city and temple. With all the prejudices peculiar to them as Jews, it never entered into their thoughts that this could take place while the world stood. To think of Jerusalem's overthrow was, in their estimation, to think of Christ as coming to judgment, and of the end of the world. Hence their three questions—"When shall these things be?" (*i.e.* when shall the destruction of Jerusalem take place?) "and what shall be the sign of thy coming, and of the end of the world?"—all referred, in their view of the matter, to one and the same event, or period of time. Our Saviour proceeds to answer their questions, but without stopping to correct their misapprehension on the subject.

"The tribulation of those days," therefore, referred to in the passage we are considering, must denote that "time of Jacob's trouble," —that long, dark period of national affliction which began to come upon the Jewish people when Jerusalem, the central point of unity to them as a people, the time-honored capital to which their tribes had so long been accustomed to go up, was destroyed, and they were scattered abroad to the ends of the earth. The days of Jerusalem's overthrow were days of tribulation to them as a people such as they had not seen before, and such as they have never seen since. The history of the world contains no darker page than that which describes the destruction of Jerusalem. Our Lord plainly connects the beginning of this time of trouble with Jerusalem's overthrow (Matt. xxiv. 21), when he says,—speaking particularly of that very event,—"For then shall be tribulation, such as was not since the beginning of the world to this time." Then, indeed, the Jews did "fall by the edge of the sword, and were led away captive into all nations." Josephus, in describing what then took place, uses almost the very words of our Saviour. "All the calamities," says he, "which had befallen any nation from the beginning of the world were but small in comparison of those of the Jews." (Jewish Wars, v. 1, Preface, § 4.)

And the "*tribulation*" which began to be visited upon the Jewish nation when Jerusalem was overthrown has been continued unto this day. What has their history been for the last eighteen centuries but a history made up of "days of tribulation"? No people on the face of the earth have ever had such a history. No people have ever passed through such a tribulation as has been appointed unto them. We find the epitome of that history in what God, by Moses, predicted should come upon them, as the same is recorded in the 28th chapter of Deuteronomy. Never did "face answer to face in a glass" with more thorough accuracy than does that graphic sketch, drawn by the pen of prophecy, answer to Israel's experience through long centuries past, as the pen of impartial history has written out the same. Glance for a moment at some of the more prominent features of this sketch.

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"The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto, until thou be destroyed; because of the wickedness of thy doings." "And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and thou shalt be removed into all the kingdoms of the earth. Thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee. Thou shalt serve thine enemies, which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck. The Lord will make thy plagues wonderful, even great plagues, and of *long continuance*. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."

Now, I ask, is it possible for language to express, or imagination to conceive, any elements of national tribulation more real and appalling than those which are here described? Jesus had this chapter before his mind, with all its crushing curses and overwhelming woes, when he spoke of "the tribulation of those days." It was the vision he had of the commencement of those "days of tribulation" which led him to pause on the brow of Olivet, when he was making his last entrance into Jerusalem, and give utterance to his most memorable and pathetic lamentation over the doomed city. He saw the cloud which had been so long gathering beginning to burst, when he said. "For, lo! the days shall come when thine enemies shall cast a trench about thee, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation!" *That* was the *beginning* of those days of tribulation. The continuance of them has been realized in the unceasing oppressions, calamities, and woes which have made up the history of Israel's experience as a nation, from that time to the present.

Here, then, we have the answer to our first question:—*What is the tribulation of which our Saviour here speaks?*

The second question we proposed to consider is—*When will this tribulation terminate?*

The latter of the two passages referred to at the commencement of this article enables us to give a clear and definite answer to this question. In that passage we read (Luke xxi. 24), "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

"The times of the Gentiles," here spoken of, denote this present Christian era in which we are living. They are this "day of salvation,"—this period during which Israel, as a nation, are rejected or cast off, and God is "visiting the Gentiles to take out of them a people." When this purpose is attained, and Jesus has secured "eternal life to as many as the Father has given him" from among the Gentile nations, then these "times of the Gentiles will be fulfilled," and *then* "the coming of the Son of man" will take place. But still the original inquiry of the disciples presses upon us, "What will be the sign of this coming?" We cannot ascend up into heaven and read the volume in which are written out the secret purposes of the Most High. We cannot tell when "the number of the elect is accomplished." There will come an hour in which the last soul "chosen of God in Christ to salvation before the world began" will be called by his effect-

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ual grace, and converted by the power of the Holy Ghost. But no human eye will be able to take cognizance of this fact. This is one of "the secret things which belong unto the Lord our God." We need some sign, plain, palpable, and unmistakable, by which we may know with certainty when this great climactrical period, this stupendous crisis in the history of the world, has come. Did Jesus give his people any such sign? I answer, Yes. What is this sign? It is this: —"Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." From this it is evident that "the times of the Gentiles" and the period during which "Jerusalem shall be trodden down of the Gentiles" are parallel or cotemporaneous periods. In other words, the one grand, determining sign, to which the attention of God's people should be directed, and on which their earnest gaze should be fastened, is *the state of Jerusalem.* So long as Jerusalem continues to be "trodden down of the Gentiles," we may be sure that "the times of the Gentiles" are not yet fulfilled. But whenever Gentile rule shall cease in Palestine, whenever the supreme power in Jerusalem shall revert to Jewish hands, *then* it will be true that Jerusalem has ceased to "be trodden down of the Gentiles." Then an era will be reached more solemn and important than any that has yet transpired in the history of our world. Then the note of warning will be sounded, in the ears of all who are listening for it, that *the great clock of time is about to strike twelve.* Then "the tribulation of those days" will terminate. And "*immediately after*" "shall appear the sign of the Son of man in heaven."

Here, then, we have our blessed Lord furnishing his people with just such a clear, distinct, and tangible sign of his coming again as we might have expected. It is not a chronological prophecy depending on the contingency of uncertain dates for its fulfilment. It is not a point of doubtful criticism, about which differences of opinion may well be held, and the proper settlement of which depends on the view taken of the different readings that may be given of some gnarled old root in a dead language. It is a simple matter of fact, about which any man of plain common sense may judge for himself. It is not a thing that may occur in secret, and those who are looking for it be left in ignorance of its occurrence. On the contrary, it will be flashed round the earth by telegraph. It will be announced on the bulletins, and printed in large type, as among the important items of news by the last steamer. Worldly men and politicians will not understand it; but those who in the light of God's word are "looking for the things that are coming on the earth" will know its significance. They will "look up, and lift up their heads, knowing that their redemption draweth nigh."

The application to make of this subject is, *Watch the course of God's providence in reference to Jerusalem and the Jews.* In the voyage on which the Church of Christ is embarked over the stormy sea of this world's affairs, *land will first appear in this direction.*

Look to Jerusalem. God has said that "Jerusalem should be a burdensome stone to those that burden themselves with it." (Zech. xii. 3.) Suppose that the powers of Europe, in order to get rid of this "burdensome stone," should agree, for motives of policy, to make Syria independent of their control, and invite the Jews to return: *then this sign would be accomplished.* The statesmen of the world might pass it by as a matter of little consequence, but still *that* would be an event whose stupendous importance no language can express. If, then, you would know with certainty when "the coming of the Son of man draweth nigh," *look to Jerusalem. The sign that cannot deceive lies there.* R. N.

ANALYSIS OF THE SCRIPTURES

ON THE MILLENARIAN FAITH.

(*Continued from p.* 48.)

THE references which we gave in our last prove, beyond all question, that it is a prominent, important, and true doctrine of Christianity, that the Lord Jesus Christ is really and personally to return again to the earth. Of this we may be assured. The same passages also describe *the purposes* for which

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he is to come. These purposes relate severally to his people, his enemies, the house of Israel, and the world at large. The leading texts upon these several particulars we will now indicate separately, under the head of—

REFERENCES TO THE OBJECTS AND RESULTS OF CHRIST'S RETURN TO THE EARTH.

As regards his true people, Christ is to come:—

1. For the purpose of completing their redemption, Luke xxi. 27, 28; Rom. viii. 19–23; Eph. iv. 30; Heb. ix. 28.

2. For the purpose of raising them that sleep from their graves, 1 Cor. xv. 22, 23; 1 Thess. iv. 14–16; Job xix. 25–27.

3. For the purpose of changing those of them who shall be found living upon the earth from mortal to immortality, 1 Cor. xv. 42–44, 51–54; Phil. iii. 20, 21.

4. For the purpose of receiving them to himself in some aerial abode in glory, John xiv. 3; 1 Thess. iv. 15–17; 1 John iii. 2; Rev. vii. 15.

5. For the purpose of investing them with dominion and authority according to their works, Matt. xvi. 27; 1 Cor. iv. 5; 2 Cor. v. 10; Matt. xix. 28; 1 Cor. vi. 2, 3; Luke xix. 13, 19; Rev. ii. 26, 27; xx. 4; Dan. vii. 21, 22.

As regards his enemies, Christ is to come:—

1. To destroy their power, Isa. xxiv. 21–23; xxv. 9–12; Rev. vi. 15, 16; Ps. ii. 1–9; Dan. vii. 9, 26; Isa. xiv. 24–26.

2. To destroy their armies, Zech. xiv. 3, 12–15; Rev. xvi. 14, 19–21; Isa. xxxi. 8, 9; Jer. xxv. 33.

3. To destroy their works, Matt. xv. 13; Jer. xxv. 37, 38.

4. To hurl their leaders to perdition, Dan. vii. 11; Ezek. xxxviii. 22; 2 Thess. ii. 8–11; Rev. xvii. 11; xix. 20.

5. To visit terrible retribution on all the disobedient, Luke xix. 27; 2 Thess. i. 8; Jude 15, 16; Rev. i. 7; xvi. 1–21; Isa. lxiii. 1–4; lxvi. 15, 16; Dan. xii. 1; Joel iii. 9–16; Ps. i. 4, 5.

6. To destroy utterly some of the great centres of wickedness, with their wicked inhabitants, Rev. xviii. 2, 8, 18; 2 Peter iii. 7.

7. To bind and shut up Satan in the bottomless pit, Rev. xx. 1–3.

As regards the Jewish people, Christ is to come:—

1. To deliver them from the power of the armies brought against them, Zech. xiv. 3–5; 12–16; Joel iii. 9–17; Micah iv. 6–13.

2. To turn them from ungodliness to truth and righteousness, Rom. xi. 26, 27; Isa. lix. 20, 21; Zech. xii. 10–14; xiii. 1, 2; Ezek. xxxvi. 23–39; Jer. xxxi. 33, 34.

3. To unite and establish them in their own land, Ezek. xxxvii. 21, 22; xxxiv. 25–31; Isa. xi. 11–13; lxvi. 6–20; Micah iv. 3, 4.

4. To make Jerusalem the seat of universal empire, Micah iv. 1, 2; Isa. lx. 14; Zech. xiv. 16; Luke xxi. 24; Isa. xxiv. 23; Ps. ii. 6.

5. To become their king forever, Rev. xi. 15; Isa. xxiv. 23; ix. 7; Ezek. xxxvii. 24, 25; Luke i. 32, 33; Jer. xxiii. 5, 6; Micah iv. 6, 7.

6. To make them a blessing to all nations, Gen. xii. 3; xxii. 18; Micah v. 7; Acts iii. 25, 26; Rom. xi. 15.

As regards the world at large, Christ is to come:—

1. To subvert the empire of wickedness, Isa. ii. 17–22; xxxi. 7; Ps. lxxii. 7, 8; Zech. xiv. 20, 21.

2. To bring wars and violence to an end, Ps. xlvi. 9; Isa. ii. 4; Isa. lx. 18; Micah iv. 3.

3. To deliver the suffering creation from the bondage of corruption, Rom. viii. 19–21; Isa. xxxv. 1, 2, 6, 7, 9; Rev. xxii. 3.

4. To establish his glorious kingdom upon the earth, Dan. ii. 44; vii. 13, 14; Matt. xxv. 31; Isa. ix. 7; Ezek. xxi. 27; Zech. xiv. 8; Rev. xi. 15; Matt. vi. 9, 10.

5. To make all things new, Isa. lxv. 17–25; lxvi. 22; Matt. xix. 28; Acts iii. 20, 21; 2 Pet. iii. 10–13; Rev. xxi. 1–5.

It will be seen from an examination of these passages that the sublimest hopes of the Church and of the world connect with the return of Christ, and that it is altogether the most precious event spoken of in Holy Scripture. How strange that so many should so completely and pertinaciously ignore it!

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REV. MR. BAXTER'S BOOK.

"NAPOLEON THE DESTINED MONARCH OF THE WORLD."

We had space, at the making up of our last number, merely to notice the fact that Rev. Mr. Baxter's book on "*Napoleon the Destined Monarch of the World*" had made its appearance.

Mr. B. is an English clergyman, of the Established or Episcopal Church, who has been devoting himself almost exclusively to the preaching of the Second Advent of the Savior, and related topics. He travels from city to city, preaching in the churches opened to him, and in the streets, that Louis Napoleon is the destined Antichrist of the last days, who is to perish at the personal descent of the Savior in the course of the next seven or eight years. He is a man of education, and of extensive acquaintance with prophetic subjects and modern writers on them. He has succeeded, in many places, in awakening much interest on the themes of his addresses, the substance of which he has embodied in the volume that has just appeared. It is compactly and clearly written, and presents in a moderate compass a large amount of important information. He has well digested and arranged the arguments of the writers who have elaborated the system and order of events to which he gives his confident and unqualified adherence. Some of the leading positions of his book we regard as somewhat hypothetical as yet, and cannot feel ourselves safe especially in venturing upon his dates. He may be correct; and it is for all to watch and pray, and to keep in anxious readiness for whatever may be revealed. There is much also in the signs of the times strongly corroborative of the views which he advocates. But we have not been persuaded that it is well to lay so much stress upon calculations of specific years, or designations of living persons. It is enough to say that the day is at hand, and that we should be expecting it in our lifetime, and at any time, at least until some of the final tests have unmistakably appeared.

We have no hesitation, however, bating these particulars and a few inaccuracies, in recommending the book, as well worthy of diligent perusal. It presents the best results of the investigations of many expositors of the prophetic word whose works are not generally accessible, and its practical bearing is impressive and awakening.

Mr. Baxter is a warm friend of "*The Prophetic Times*," and is engaged in introducing it to the attention of his hearers wherever he can. He has also had the kindness to recommend it in his book.

DR. SEISS' "LAST TIMES."

REVISED AND ENLARGED EDITION.

"The work of Dr. Seiss has met with distinguished favor. It is regarded by those who sympathize with its views, as one of the most able, comprehensive, and powerful works called forth by the millenarian investigations of our day. Whatever may be the intellectual attitude of the reader, he can hardly resist the feeling as he peruses the book that it embodies the deepest and most earnest convictions of the writer. It is hard to resist the ardor of so intense a faith as these discourses reveal. The positiveness of Dr. Seiss is not that of proscription, but of personal conviction. We have never taken into our hands a book in defence of the particular views maintained in this, which seemed to us so complete, so conscientiously prepared, and so well adapted to win attention and to fix conviction in regard to the positions it defends. The author has rewrought his original work, and has brought up its reasonings to the advanced state of his views upon the subject. There is a complete analysis of Scripture references which bear, or are thought to bear, upon the second advent of Christ: a number of interesting notes, some of them running out to the fulness of Excursus, have been added, and the work has a good index. To those who desire to study this side of a great question, which is destined to agitate the Church profoundly, we recommend Dr. Seiss' book. If we desired to do Millenarianism all the good we could, we should circulate Dr. Seiss' book far and wide."—*Lutheran and Missionary of April 16th.*

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The Prophetic Times.

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Special Contributions.

INTEGRITY.

DR. MOSHEIM AND THE MILLENARIANS.

It is astonishing to notice how eminent writers opposed to the Millenarian doctrine endeavor to conceal the array of Church authority in favor of our view. Particularly is this the case with many who profess to give a history of the Church and of its doctrines. Passing by numerous instances in which the testimony of the apostolic fathers is entirely ignored, I shall select but two examples to illustrate the unfairness of such writers. Let us take the "Ecclesiastical History" of Dr. Mosheim, which is regarded as a standard work, and is certainly worthy the careful perusal of every student. Now, trace the history of Millenarianism as he gives it from the first century down to the seventeenth; and the uninformed reader, if depending on his account, will most certainly be led to the conclusion that it is a doctrine only entertained by fanatics, enthusiasts, or very ignorant men. He seems to take pleasure in mentioning every heretic or fanatic that held it either in part or whole, and most carefully avoids to notice that noble class of men who in every century so ably advocated it. To give the reader a correct idea of the manner in which this is done, it is necessary to follow him in his allusions to our doctrine. In the first century the only reference made to it is when he describes Cerinthus, whom he classes among heretics, saying that this heretic, among other things, taught "a reign of Christ with his followers during a thousand years in Palestine." Is this candid? He well knew that not only Cerinthus proclaimed it, but that all the apostolic fathers whose writings have come down to us also held it, and that some of these fathers (*i.e.* Irenæus adv. Haeres.) wrote against this very Cerinthus. We should reasonably expect that in the history of the second century some reparation would be made; but not a word, pro or con, although knowing, as he must,—having the writings of the fathers in his possession,—that it was universally acknowledged by all such, as Dr. Whitby tells us, who "were exactly orthodox." In the third century, however, he is compelled to make a serious admission. I say compelled; for, had not the controversy between Origen and the Chiliasts arisen, he would have still left the reader under the impression that it was a heretical opinion of Cerinthus. The fatal admission is as follows:—"That the Savior is to reign a thousand years among men before the end of the world, had been *believed by many* in the preceding century, *without offence to any.*" He then goes on to state how the doctrine "fell into disrepute," and was opposed by Origen "because it contravened some of his opinions." He is unusually guarded not to tell us, either in the body of the work or by foot-note, who among "the many" had believed, and, if it were not for the partial notes of Maclaine and Schlegel, the reader would be left in entire ignorance. Now, if the belief of our doctrine was entertained "without offence to any" (*vide* Murdock's trans.), why does he virtually class it among the heresies of Cerinthus? If it met with no decided opposition until the days of Origen, and was never regarded by the writers of that period as a heresy, why link it with the name of a here-

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tic? An answer may suggest itself to the reader.

But this is not all. Without giving credit to the fact that eminent and pious men promulgated Chiliasm, he passes them by, century after century, until we come down to the seventeenth, where he states that the worst of the so-called Pietists "asserted that the reign of a thousand years, mentioned by John, was at hand." Schlegel, in a foot-note, adds, that in meetings for prayer "fantastical persons talked of the Millennial kingdom and the downfall of Babylon." Now, a common reader, unacquainted with the history of Chiliasm, would take it for granted that only a base sort of people adopted it; but the intelligent reader knows well that Dr. Mosheim had no special love for the best of Pietists, and conceals the fact that some of the most devoted and able men in the Church also taught the doctrine. The entire statement is, therefore, to be received with great caution. The frequency with which he is corrected by Maclaine, Schlegel, Von Eierem, and Murdock, clearly indicates that he is not always reliable. His assertion, in connection with the passage just quoted, that this expected reign of Christ was the recalling "upon the stage an opinion long since condemned," is another instance. He does not tell us who "condemned" it; for it would not be very honorable to his cause to give such a statement. It was the Pope, and popish councils and popish doctors and inquisitors, that condemned it; but that line of witnesses opposed to popish corruption, and so barbarously persecuted by the papacy down to the Reformation, still upheld it. And it was condemned, too, by the papacy because so fatally antagonistic to its spirit, pretensions, and corruption. Such a condemnation is adapted to increase our love and veneration for the doctrine, portraying as it does its preciousness. If any man wishes to see the measure of love that Mosheim has for such Pietists, he has only to refer to his description of Godfrey Arnold, the historian, and then read Murdock's and Walch's defence of Arnold.

In view of what has preceded in the history, we are fully prepared for what follows. Consequently, we are not surprised to find that the next allusion to the doctrine is when he mentions John Wil. Petersen, who defended, he says, "the obsolete doctrine of Christ's future reign of a thousand years on the earth." The fling of "obsolete" is not worthy of an answer. But why does he state the tenet in this connection? Because it affords him a good opportunity slyly to heap ridicule on "the blessed hope." He therefore gravely tells us how this man was connected with visionary ladies, with "disordered brains," &c., as if our belief was to be judged by the character or peculiarities of certain weak persons who may have embraced it. There are three or four additional allusions, but, as they are in exact correspondence with those already specified, it is not necessary to examine them in detail. The spirit of the writer is evinced, however, in selecting "an astrologer" and "a minister deprived of his office," and "a company of delirious persons who would have turned the world upside down," as the exponents of Millenary doctrine. Where is the integrity that he boasted of in his preface? Is it any wonder that comparatively so few are acquainted with the history of the Millenary doctrine, when so distinguished a writer endeavors to conceal that history?—and his work is used by thousands as their text-book. The wonder is, that so many are sufficiently familiar with it to be able to detect and expose the subtle and unfair method of dealing with our views adopted by certain authors from whom better was to have been expected. This lack of integrity is not only seen by Millenarians, but even by unbelievers. Thus Gibbon, in his "Decline and Fall of the Roman Empire," vol. i. p. 535, describing the faith of the early Christians in the personal reign of Christ and his saints on the earth, declares that "the assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius," (which, he adds in a foot-note, is a "fact not disputed,") and says, in a note, that "the latter of these learned divines [viz. Dr. Mosheim] is not altogether candid on this occa-

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sion;" not candid, because, as we have shown, he does injustice to the advocates of our faith, as the MSS. to which Gibbon refers prove.

The second illustration of this lack of fairness in history is reserved for some future number. G. N. H. P.

NOTE.—Whilst the above strictures on DR. Mosheim's fairness are in a measure deserved, his representations of the history of Millenarian doctrine are not universally so adverse as our correspondent seems to think. In the *Historical Commentaries on the State of Christianity during the First Three Centuries* (vol. ii. pp. 245–247) Dr. Mosheim makes statements and admissions to the effect, not only that our doctrines were entertained by prominent fathers of the Church, but that they were the common belief of the primitive Christians. We quote especially the following:—

"Among both the ancients and the moderns, many have supposed that *Cerinthus* first propagated this error [the doctrine of a future reign of Christ on earth]. Few, however, will readily agree with them, if they consider that this sentiment was embraced *by many*—e.g. *Irenæus, Tertullian, and others*—who abhorred *Cerinthus* and accounted him a pest to Christianity. Nor do I think *Eusebius* is to be trusted when he tells us that the expectation of a Millennium flowed down to the subsequent doctors from *Papias*, a bishop of Jerusalem in the second century. For, as *Papias* was not the first excogitator of the opinion, but received it from others, as *Eusebius* himself concedes, it is clear that *at least some Christians before Papias* had embraced this opinion. And *Irenæus* cites *Papias*, not as being the author of this opinion, but as bearing his testimony to it. . . . It is certain that in the second century the opinion that Christ would reign a thousand years on the earth *was diffused over a great part of Christendom*, and that *the most eminent doctors favored it, and no controversy with them was moved. Tertullian speaks of it as the* COMMON DOCTRINE OF THE WHOLE CHURCH. . . . This is certain, from *Justin Martyr*, and others, that VERY MANY, and they MEN OF GREAT INFLUENCE, thought as he did; nor were they, on that account, taxed with corrupt doctrine.. . . But in the *third* century, the reputation of this doctrine declined; and first in Egypt, through the influence especially of *Origen*. . . And yet it could not be exterminated in a moment; it still had respectable advocates."—ED.

"THE MORNING COMETH."

BEHOLD, the morning cometh,
The night has pass'd away;
The glorious morning cometh,
The resurrection-day,
When Christ the Lord, appearing,
Of all the Church the Head,
Shall change his living people
And raise his sleeping dead.

He comes, the King of glory,
His chosen ones to save;
And they shall sing in triumph
Their victory o'er the grave,
With shouts of praise ascending
To meet their Lord above,
To dwell with him forever
In joy and peace and love.

O Lord, may we be with them
In that great day of days
When thou shalt come in glory,
The sleeping saints to raise,—
When thou shalt be acknowledged
Of lords and kings THE KING,
And all thy saints triumphant
Thy wondrous love shall sing.

S. S. W.

UNCONNECTED DISSERTATIONS

ON THE PROPHECIES AND CORRELATIVE THEMES.

"Behold, the Lord God *will come* with STRONG HAND, and *his arm shall rule for him.*"—ISA. xl. 10.

"I have used similitudes by the ministry of the prophets."—HOSEA xii. 10.

"When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart."—MATT. xiii. 19.

FROM the caption of this article, no one will expect a connected commentary upon any particular prophecy. We think that the too close following of the details of a subject, rather than the principle which it is intended to illustrate, lessens the beneficial effect of many discourses. For our own part, we are generally too intent upon the representative moral of a text, and its practical issues, to follow the subject in detail in a doctrinal point of view. And we much prefer the didactic to the ornamental style. This necessarily involves occasional digressions, which would be apparently a departure from the text: so, to avoid this, we have

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chosen a heading which indicates a digressional treatment of it.

As the sublime event announced in Isa. xl. 10 is the concentrical point of the world's destiny and the ultimate result of all human events, we place it at the head of our dissertations; for all others serve mainly to illustrate this one grand fact, that "*He will come in person, and that his own arm shall rule for him.*" It is rather, then, as *the morale of the whole*, than to indicate the particular subject of the chapter, that we place it as a general motto. It is of the highest importance that we should have a proper understanding of this subject, and that we draw a marked line of distinction between the spiritual and personal reign, giving to each its due place, both doctrinally and practically; for that a right appreciation of this doctrine does exercise a highly beneficial effect on the heart and life cannot be doubted. Yet we hear some intimate that even if it is so it makes not much difference, that it is of little practical importance. But not so did the Savior speak of any part of his gospel. To the contrary, we may infer, from the parable of the sower, that *a right understanding of his word is of great value*, for it was owing to imperfect comprehension of "*the word of* THE KINGDOM" that the preached gospel does not profit the wayside hearers. "When *any one* heareth THE WORD OF THE KINGDOM, *and* UNDERSTANDETH IT NOT, then cometh the wicked one, and catcheth away that which was sown in his heart." (Matt. xiii. 19.) Here we find the most disastrous consequences attributed solely to the imperfect understanding of "*the word of the kingdom;*" the very part which it is thought can be neglected with impunity.

It is intimated that, if the persons referred to had understood it properly, the wicked one would not have caught it away from their hearts. Is it therefore a slight matter for our ministers to neglect the proper exposition of this important part of the Scriptures, comprising so large a portion of divine truth? For, as Dr. Auberlen very properly observes, this doctrine "does not rest upon isolated passages, but *is essential to* A RIGHT UNDERSTANDING OF THE ENTIRE BODY of the Old Testament, and is the *fundamental idea* of the New, IN WHICH THE SUM AND SUBSTANCE of Messianic prophecy is concentrated."

Dr. Seiss, also, has this very appropriate remark upon the effect of a reception of it:—"Participation in the honors of the kingdom is made dependent on the manner in which we are affected towards the Savior's coming.—Matt. xxiv. 42–51, xxv. 1–13; Heb. ix. 28; 2 Tim. iv. 8; Phil. iii. 20; 1 Thess. i. 9, 10; Titus ii. 11–13; 2 Peter iii. 11, 12; Matt. v. 17–20."—*Last Times*, pp. 382, 383.

To these scriptures we may also add the testimony of Luke xii. 36–48, and many other passages. We see from Luke xii. 37, 43, that the only servants who are mentioned as blessed at his coming are those who were watching and waiting,—"preparing themselves and doing according to his will." But that servant that said, My Lord delayeth his coming (and consequently did not prepare himself, neither did according to His will), "shall be beaten with many stripes." (Luke xii. 45–47.) The whole difference in the treatment of these servants is in reference to this one thing, that is, their position towards the Lord's coming. There is more than blessing for the waiting servant. He is "to escape all those things that shall come to pass [those terrible tribulations of which the Savior had just been speaking], and to stand before the Son of man." To all the rest it was to "come as a snare," which, of course, would be a natural consequence of their not being in a watchful or expectant condition; it would inevitably come suddenly upon them, without preparation. (Luke xxi. 35, 36; 1 Thess. v. 3.)

Consider, for instance, the difference between those members of the Jewish Church who received the first advent, and those who rejected it. The believing Jews had faith in the warnings of the Savior, who, when they saw certain signs of Jerusalem's approaching judgments, were to flee, which they accordingly did, and remained in peace and safety during that "dreadful time of trouble" when the Jewish State and Church fell to rise no more until it shall be said, Blessed

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is He who cometh. It is well that the crash of that fall has come reverberating down the ages, as a warning to all unbelievers, especially of this time, when the predicted signs of the second advent are even more clear and unmistakable than those for the neglect of which the unobservant Jews were called "fools and hypocrites," and given over to judgment. We should never forget that Israel's was a representative dispensation, and that not only were there types of all the important events of the future, but that there were also moral "similitudes;" and in connection with these there are many salutary admonitions. We are told that "whatsoever things were written aforetime were written for our learning;" and that all "these things happened to them for ensamples, and were written for our admonition; to the intent that we should not lust after the things for which they also lusted and were destroyed." And these had drunk of "the spiritual rock, Christ," yet with many of them God was not well pleased, and consequently they were "overthrown in the wilderness." And this is accompanied with the significant warning, "Wherefore let him that thinketh he standeth take heed lest he fall." "For if God spared not the natural branches, take heed lest he also spare not thee." "Continue in his goodness; otherwise thou shalt be cut off." (Rom. xv. 4; 1 Cor. x. 4–12; Rom. xi. 21, 22.)

The Gentile Church has not "continued in his goodness;" for that its worldly state simulates that of the thorny-ground hearers, in whom the good seed was choked with the cares and riches and pleasures of this life, cannot fail to strike any candid observer. (Luke viii. 14.) (Just think of the dreadful crime of *strangling Christianity*, which the term "choke" implies. Does not the manner of some, when they struggle against their religious thoughts that they may indulge self-pleasing imaginings, simulate this process of "choking the good seed"? When tempted to do this, reflect upon the enormity of the sin; and, instead of driving away pious reflections, encourage and *feed them by earnest prayer for more of the spirit of Christ*, which will make such thoughts congenial and pleasant.) This analogous state of the two Churches, in a moral point of view, has as its legitimate result another similitude of fearful import; for the Scriptures everywhere teach that the two dispensations end alike in judgment,—only that the Gentile troubles will be much more intense and wide-spread, and will embrace both Churches and States, like that of Israel's, which is their type. For the Gentile Church, having sinned against the light of two dispensations, will be judged upon the principle of accountability according to light. "For that servant that knew his Lord's will, and did it not, shall be beaten with many stripes; while the servant that knew not his Lord's will, yet did commit things worthy of stripes, shall be beaten with few stripes: for unto whomsoever *much is given*, of him shall be *much required*." (Luke xii. 47, 48.)

Think of this, ye ten-talented servants, and ye ministers who know these surpassingly sublime truths yet make no attempt to preach, teach, or otherwise impart them. You may say the people will not receive them; but this is not a Scriptural reason for suppressing them; for when the prophet Ezekiel was sent with the message of God to the house of Israel, he was expressly informed, before he went, that "they would not hear him;" yet, if he did not go, "their blood should be required at his hands." (Ezek. iii. 7–21, xxxiii. 6–20.) In these passages we find that the prophet was to warn the righteous with the wicked, and their blood was to be equally required at his hands if he left them unwarned. Is not this principle fearful to contemplate, when we reflect upon all that it involves and the many that will be involved in it? For if the minister's heart is stained with the blood of his flock for the neglect of salutary warning, as much as his hands if he had actually slain them, "alas! who may abide the day of his coming? and who shall stand when he appeareth?" Paul taught this same principle of blood-guiltiness for withholding any part of the word of God, in Acts xx. 26, 27. For it was only after he had declared "the whole counsel of God" that he called upon the elders of the Church at Ephesus to "record that he was

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pure from the blood of all men, *because he had not shunned to declare the whole counsel of God.*" Nor did he think the word of judgment that he preached to unbelievers less effective than the word of promise that he dispensed to believers. To the contrary, he speaks of its being equally a "sweet savor unto God, in them that perish, and in them that are saved." "To the one a savor of death unto death, to the other a savor of life unto life." (2 Cor. ii. 14–17). How was this? Is the perishing of the wicked equally a sweet savor unto God with the salvation of the righteous? Is he equally pleased with both these results? Not at all. "For as I live, saith the Lord, I have no pleasure in the death of the wicked." "But he taketh pleasure in his people." (Ezek. xxxiii. 11; Ps. xiv. 4.) It was not, then, because he took equal pleasure in the death of the wicked and the life of the righteous; but, as far as Paul's work was concerned, he having labored as faithfully for those that perished as for those that were saved, his services were equally acceptable. Nay, we believe that he will receive more reward for those that he did not convert than for those that he did. This may seem startling; but consider the principle of reward as set forth in the Bible. Paul received from "them that were saved" a part of his reward in this world, in the affection and kindnesses of his converts; but he had nothing but persecution from those who rejected the word: therefore he must receive his whole reward for his work for them in "the world to come." How otherwise could so great a reward be promised for the suffering of persecution "for the witness of Jesus, and the word of God"? He certainly did not suffer persecution from his converts; but it is for the persecutions that he is rewarded. "For God is not unrighteous, to forget your work and labor of love, which ye have showed toward his name." Here it is your work and your love that you have showed toward his name,—not the effect that it produces in others. But let no one do a slight work, or a work out of season, and take this comfort to himself; for it is only seasonable meat to which a blessing is promised. And it is when he administers seasonable warning in view of all the consequences, even if, like Ezekiel, he could be certain of its rejection, that a minister can take the comfort of such scriptures to himself; otherwise he is not the person for whom it is meant. He must, like Paul, give an unswerving testimony, even though "bonds and afflictions should await him," before he can, like Paul, receive grace to say, "None of these things move me." (Acts xx. 23, 24.) Paul speaks of "always triumphing." How? By converting all that attended his preaching? No! he did not convert those that scourged and imprisoned him. How then did he always triumph? Hear his own explanation of it. "Thanks be unto God, which always causeth us to triumph in Christ, and maketh *manifest the savor of his knowledge by us in every place.* For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak we in Christ." (2 Cor. ii. 14–17.) We see here that it was the sincere exposition of the word that was a triumphant witness to his conscience that he was clear of the blood of all men. But could Ezekiel or Paul have been pure from the sin of blood-guiltiness if they had kept back a part of the word for fear of offending the refined taste of their hearers, or exciting personal animosity? No: the blood of their hearers could not have been on their own heads if they were only partly warned of the consequences of their rejection of the word. If Paul was so fearfully accountable for delivering a whole testimony to the first advent, are we not equally responsible in reference to our testimony concerning the second coming and kingdom? Ever keep in mind the disastrous consequences of an imperfect understanding of the word of the kingdom, and, again we entreat, consider the consequences of leaving the people in ignorance concerning these momentous themes.

Thus saith the Lord,—"O Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me."—Ezek. xxxiii. 7–9. A. P. J.

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Selections.

NAPOLEON III. AND HIS SCHEMES.

BY REV. R. PURDON, OF ENGLAND.

FORTY-SEVEN years ago, after the battle of Waterloo, a shout of triumph was raised by universal Europe,—by the world. Napoleon was put down, and universal tyranny was set up in his place. No wonder if the world rejoiced! The change from one tyranny to another is an agreeable variety. Thirty tyrants are pleasanter than ONE. And WE ourselves contracted a debt of £700,000,000 to bring about this horrible result. "How are the mighty fallen!" We passed a decree, like that of the Medes and Persians,—no member of the Napoleon family shall ever sit upon the throne of France. We gloried in our wars, and even in our national debt, because they had excluded a Napoleon from the French throne forever. Orators and historians were never weary of the theme. But pride shall have a fall! NAPOLEON appeared again. Again he filled the throne of France. Again he led his armies across the Alps. The murderers of Cæsar did not reckon upon Augustus; the oppressors of Napoleon the First did not reckon on Napoleon the Third. But *he has come*, and bids fair to renew upon the world the vengeance which once fell upon the murderers of Cæsar.

Napoleon has risen again; and the scene of 1862 is more wonderful than the scenes of the old Napoleonic day. Retribution has only been delayed that it might be more terrible when it came. We put down an empire limited by Europe, and we stand face to face with an empire limited by the limits of the GLOBE. We put down a man whom we could comprehend, and we now stand before a man who passes all comprehension. The genius of monarchy, enfeebled by time, is set face to face with the giant of revolution. Our wars, our public debt, our frenzy of hostility, have ended in the recognition of a new Napoleon in every way more formidable than the First.

Say what we will, there is but one name in the world,—and that name is "NAPOLEON." It was so in 1802, and it is equally so now. The Sun culminated in 1805, set in 1815; a long Napoleonic night succeeded; a gloomy tyranny settled upon Europe; the blood-stained sword of the chief Protestant nation covered the East with carnage! It was the robber here; the murderer there; the false-hearted hypocrite everywhere. That dismal night has passed, and the NAPOLEONIC SUN has risen again. Not the Sun of Righteousness, indeed, but the Sun of Judgment. Apostasy and Hypocrisy had reached their climax. Neither earth nor heaven could endure them any more, and the Napoleonic Sun has been commanded to rise, to bring the iniquities of Christendom to light, and to gather up the poisonous air into a THUNDER-CLOUD. Better one hour of the thunder-storm than another half-century of hypocrisy and falsehood. So, the Napoleonic Sun has risen, and the thick air is gathering into a thunder-cloud. When the cloud has burst the atmosphere will be purified, and the Sun of Righteousness will appear.

But, to use the plainest words, we cannot avoid being struck by the aspect of affairs. We see One man with an immense army, which in a month can be raised to TWO MILLIONS of disciplined men. We see him possessed of a fleet the most powerful in the world, with one exception. Not satisfied with this, he exhausts every resource of genius and science to bring those terrible machines still nearer to perfection. His army is trained to a point never reached before by any host, either ancient or modern. His troops are taught to climb, to leap, to swim. They are taught that bayonet exercise which was formerly thought impossible. They are assembled in vast encampments,

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and manœuvred on the scale of armies on the field of battle. They are kept under canvas on lofty hills, and even in the midst of winter; and they endure all without a murmur, for the Emperor comes down to their encampment and says, "You must endure these hardships for MY sake, for MY troops must be capable of every thing." They bear it all, for his sake, and they become hard as iron, and more efficient than the Roman legions. His navy, strong as it is, is to be made sevenfold stronger by the addition of the iron fleet. The iron fleet is the Emperor's own invention, and so vast is its power that it is said that ONE iron frigate is a match for six vessels of unarmed timber.

In this same year we witness still stranger things than these. We see ONE MAN, thus all-armed and all-accomplished, completing the circumvallation of the globe. While he is perfecting his armaments, he is equally perfecting his lines. Beginning at Rome and Paris—the centres of empire—he is drawing a cordon round the world. France, Savoy, the Alps, Rome, Italy, Corsica, Sicily, Tunis, Greece, Ionia, Syria, Egypt. He crosses the Isthmus and enters the Red Sea. Abyssinia, Madagascar, Bourbon, Cochin, Cambodia, China, follow next. He then plunges into the depths of the Southern ocean, and grasps New Caledonia and Tahiti. He crosses right through the Southern ocean, and ascends in latitude to Guiana, the French West Indies, Mexico, and the United States. He then traverses the Atlantic, and arrives at home, after the completion of a circle of 25,000 miles. He then throws out his connecting lines and draws in Spain and Morocco on the south, Denmark, Sweden, and Holland on the north. He traverses the Zones of the earth, from the South Temperate Zone to the Arctic Circle. Along this vast circumference every spot that we have named is subject to his influence,—some by strict alliance, some by fear, some as provinces of his empire, and ALL by INTEREST. He calls to his aid the master-passions of the human breast, ambition and revenge; and holds out to each its object until his own objects have been gained. In this immense circle each point is so arranged as to support the other. He disposes his alliances with military precision and by strategic rules. Every position that he has seized upon commands some vital point. Savoy commands Italy; Egypt commands the highway of the East; his American alliances command our own American possessions. Spain commands the Straits; Denmark the Baltic. New Caledonia is an outwork against Australia. Observe the military skill of these arrangements; there is nothing insulated, nothing left unsupported. And at each of these points he has a military or naval force, either his own or his ally's, ready at a signal to co-operate with the next. Are these things merely accidental? Are they a childish display of power? They are parts of one vast scheme, the object of which is Universal Empire. Should he think fit to attack England, or Austria, or Prussia, or Turkey, or even to invade India, in every case he has provided himself with allies in the immediate vicinity of the country to be attacked. In one case the United States; in another, Italy; in a third, Russia, Persia, and India beyond the Ganges. By this admirable provision he will never be ALONE, go where he will. And yet he has also so arranged that no one of his allies shall be able to overshadow him, nor will any one at any given point be stronger than himself. He has their CO-OPERATION, while he precludes their COMBINATION, and makes all subservient to his interests, while they appear to be contending for their own. The aggregate strength of his allies is greater than that of France, yet France is stronger than any one of them at any determined point; so that he carries out with nations the military principles of the First Napoleon when dealing with armies.

Alexander, Cæsar, and the First Napoleon were men of limited views. Their circle of empire fell far within the circle of the globe. Alexander wept for new worlds to conque, but he never approached to the circumvallation even of the world on which he livd. Their ambition and their powers were limited by a Divine decree, because their destiny was not that of universal empire. But there is ONE MAN who is destined for universalem-

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pire,—a man whom raw beginners fancy to be identical with the Pope, but whom all but raw beginners know to be the SUPPLANTER of the Pope. Wonderful to tell, after all our "balance of power;" after all our "holy alliances;" after all our "march of intellect;" after all our decrees against the Napoleonic race; we see one man rising to universal empire, and that man the head of the Napoleonic race,—a just judgment upon our pride and malignity! One man is throwing a girdle round the globe. One man has forged a chain of iron; he has connected the links, and holds the extremities in his hand. Every separate link acts upon every other, and when one link is moved all will move along with it. There is no limit to HIS power but the limits of the globe. Less brilliant than Alexander and Cæsar, he is more subtle, more patient, and, by far, more ambitious. As the last, so he aspires to be the greatest of monarchs, and takes in within his grasp regions of the earth whose very existence was unknown to Cæsar and Alexander. It is not necessary that this man should be the Antichrist of prophecy: even if he should not be, he is preparing the way for the Antichrist, and may be succeeded by him without the interval of a day. What concerns us is not the *person*, but the *power;* and we cannot deny that a Power is now rising in the world which threatens universal dominion, and which no man is able to counteract. Every nation in Europe is occupied at home,—Russia with her serfs, Austria with Venetia and Hungary, Prussia with the Germanic question, England with her public debt and cruel taxation. France alone is FREE to ACT; for her army and fleet are all-but completed, and her people have still ninety million pounds sterling, which they offered to the Emperor in 1859, and which they would offer again to-morrow at the first hint of a war with England. France alone is free to act, and she alone is prepared at every point. The Napoleonic race is master of the age.

The Korven is rising from the bottom of the deep. The Midgaard Serpent has embraced the world in his enormous folds. The stormy visions of the North are passing from imagination to reality. ONE powerful mind encompasses the globe. ONE will plays with the will of all mankind, as a giant with a dwarf. The world is invested like a beleaguered city. It is bound by a chain whose links are empires. The last link of that chain is held by ONE inscrutable man. He waits his time. He prepares his opportunity. When the fit hour has come, he gathers up the links. In moving one he moves them all. He fixes the last link to his throne—compresses it with relentless hand—and the WORLD becomes his SLAVE.

THE NUMBER SEVEN.

(From the "Presbyterian" of April 11, 1863.)

NOTICING a statement of curious combinations in regard to the figure 9, I was impressed with a somewhat singular coincidence in the fact that, according to several of the most prominent interpreters of the prophecies which refer to the second advent, there are just 9 chronological dates (if I mistake not) which point to the year 1863 as the turning-point between the first and second tribulations, and, as the year 1866 is (according to those same interpreters) about the time when the great tribulation will terminate in the battle of Armageddon, I discover, upon examination, that the year 1866 is capable of almost as many combinations of the figure 7 (so remarkable in the Scriptures) as in the case of the figure 9. For instance, by adding the first and last figures (6 and 1) it will make one 7, the *second* and last will make two 7s, the second and third will make two 7s, and the whole (1866) will make three 7s; and by reversing it, thus,—

1	8	6	6
6	6	8	1
7	14	14	7

each column adds in 7s; and by reversing it twice, and making a square, thus,—

1	8	6	6
6	6	8	1
1	8	6	6
6	6	8	1

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it will add in 7s each way; and the outside figures, taken in a circle, will add just double the number of 7s produced by the inside figures. And then, by transposing the figures 1866 in a square of one hundred figures (ten each way), as given below, it will be found to add exactly *seven* 7s each way across the square, and also diagonally (from angle to angle), thus:—

1	6	6	8	1	6	6	8	1	6
6	6	1	6	6	8	8	6	1	1
6	1	8	1	6	6	1	6	6	8
8	6	1	6	1	6	8	1	6	6
1	6	6	6	8	1	1	6	6	8
6	1	8	6	6	6	6	1	8	1
6	8	1	1	6	8	1	6	6	6
8	6	6	1	1	6	6	1	8	6
1	8	6	6	8	1	6	6	6	1
6	1	6	8	6	1	6	8	1	6

Editorial.

OUR THREE DEPARTMENTS.

EACH issue of our serial has its articles arranged under three separate headings:—first, *Special Contributions;* second, *Selections;* and third, *Editorial.* This does not mean that all the editors write is given under the last caption, or that nothing but what they write is allowed to appear as *Editorial.* We will explain.

Under the head of *Special Contributions* we place, in general, the articles of our correspondents, and such articles as may touch topics or set forth conclusions with reference to which the editors may not entirely agree, and for which they are not to be held directly responsible. It is intended as the *free department,* in which each article must stand on its own merits or that of its author's name, without committing the editors any further than this: that they consider it of sufficient value and excellence to be laid before our readers for their consideration; though it is by no means to be inferred, that because an article appears under this head, it necessarily is of a character which the editors do not endorse.

What appears as *Editorial* is arranged under this head for the reason that it is the more direct expression of the views of the editors, and is believed to be in harmony with their united feelings and convictions. Of course, the particular modes of expression or arguments used by one writer are not to be construed as if all having connection with the editorship were to be held responsible for them. We have not consented to be accountable for each other to a degree so minute, but simply for the general conclusions and doctrines set forth. And all that is to be concluded from the appearance of an article in the editorial department is, that it is in the direct line of the object of our publication, that its teachings accord with what is the common feeling of those having the matter in charge, and that so far it has their united sanction and authority, if that may be considered of any worth.

The department under the head of *Selections* explains itself. So many admirable things have been written on the subjects to which our publication is devoted, that we feel we would be enfeebling our cause, and wronging our readers, if we did not keep open a place for the republication of some of them, especially as many of them are not generally accessible. This department is made up entirely of *excerpta* and items from other publications.

For the sake of order and clearness, we have thought it necessary to keep these three departments distinct; and, as heretofore, so in the future, we expect to adhere to them as above explained.

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WHEN SHALL JESUS COME AGAIN?

When our blessed Lord said, in that memorable and useful farewell discourse to his disciples, "And if I go and prepare a place for you, I will *come again* and receive you to myself, that where I am, there ye may be also," and again, in the same chapter, "Ye have heard how I said unto you, I go away and *come again*," he certainly meant something emphatic and interesting, and such as to excite earnest and prayerful inquiries as to how, for what purpose, and when, he shall come again. But first of all, and perhaps the most important inquiry, is, What did our Lord really mean by his coming again? It is here, perhaps, the main stress of the controversy existing between us and those who differ from us in opinion lies. In a brief paper we can do little more than mention some of the different meanings attached to the phrase "coming of the Lord."

Some understand by it the Lord's coming to individuals at death. This we regard as a very improper use of the word. It is not true, in fact. Jesus does not come to the individual at death, but he, if a Christian, goes to be with Christ. In not one case in the New Testament can the phrase "the coming of the Lord" be justly taken to denote death. In the passage where it is most freely and frequently used in this sense, it will by no means bear this signification:—"Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." The sense of a passage is best determined by the connection in which it stands. Jesus had just been revealing the circumstances of his second coming: "Then shall ye see the Son of Man coming in the clouds of heaven with power and great glory." He followed the prophecy with illustrations and warnings, comparing the suddenness of the event to those in the case of Noah and Lot: "Watch ye, therefore; for ye know not the hour when your Lord doth come." We can see no transition of subject, no figure of speech, in the case. He does not come in the clouds of heaven at the hour of death. We think it an unwarrantable use of Scripture for any critic to apply it to the death of an individual.

Another meaning attached to the phrase "coming of the Lord," and strongly laid hold of by some, is a *spiritual coming*, by his word and influences. Their stronghold here is a passage in Thessalonians, relating to the final destruction of the Papacy: "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." It is taken for granted by many that both the consumption and destruction of Popery will be accomplished by the light and power of divine truth. It is admitted that the first expression refers to the circulation of Bible truth and gospel influences. By these it is being and has been consuming for more than fifty years. The "spirit of the Lord's mouth" is a fitting figure of the word of God, and easily apprehended by any reader. But why should the apostle vary the expression in reference to its final destruction? What connection is there in the language and the thing signified, if he meant only the prevalency of truth, between the *epiphaneias parousias*, or personal appearance of the Lord, and the progress of the gospel in the manner contemplated? If this were the meaning of the apostle, it would be using terms that confuse rather than enlighten the mind. There can be no doubt that the coming of the Lord here means his glorious personal appearance at the final destruction of the spiritual Babylon.

With regard to this spiritual coming in the power of his word and spirit, it is an idea strongly laid hold of in order to evade the doctrine of his personal coming at that period. But, if they cling to the idea of a spiritual coming in this and many other passages, they cannot prove that Christ will ever come personally at all. He might as well come spiritually to judge the world at the end of time, as come spiritually to judge and destroy the great apostasy. If they will insist upon these comings referred to as being figurative or spiritual only, then there is not a text in the Bible that will satisfy them that Christ will ever come personally. Christ has come spiritually, or by his word and spirit, already, and has been with his Church at every period. "Wherever two or three are

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gathered together in my name, there am I in the midst of you." "Lo, I am with you always, to the end of the age." His spiritual presence was in a wonderful degree with the Apostle John: yet he earnestly prayed, "Come, Lord Jesus." He is spiritually present with his true Church as much as ever: therefore the promises, prayers, and expectations not yet realized must refer to his personal and not to his spiritual advent.

While on this subject, we may advert to the best evidence of the true meaning of the phrase; and that is the term used by the inspired writers to express it. The term used is the Greek noun *parousia*, which lexicons say signifies a *coming*, an *arrival*, a *presence*, and implies or conveys the idea of the personal presence of the individual spoken of. Thus the word is used to express "the coming of Titus," "the coming of Stephanus," and, in reference to Paul himself, "my coming." Paul, in writing of his opposers, has this remark:—"His letters, say they, are weighty and powerful, but his bodily presence [*parousia*] is weak." About twenty times the same term is used to express the coming of Christ. By what logic, or art of criticism, his coming can be made to signify any thing else than a literal coming, we cannot easily comprehend. An intelligent, pious reader of the Bible, with a very little assistance to help him examine and compare scripture with scripture, will derive more satisfaction on this subject from the simple word than from many commentaries.

But, although allowed to understand distinctly the import of the phrase "coming of the Lord," it is not permitted us to know the precise date of the advent. "Of that day and hour knoweth no man, no, not the angels of heaven, but the Father only." The word, therefore, is, "Take ye heed; watch and pray; for ye know not when the time is." But, although ignorant of the day and the hour, we are not left altogether in the dark as to the signs of its near approach; and he is worse than foolish who takes no note of these signs. The Christian who is really desirous to know his Lord's will is a close observer of providences. The Bible reveals the general principles of human conduct; but he may learn much as to present and particular duty by watching the present and particular aspects of the little providences around him. Every little incident has a voice, more or less clear; and he who is passive to the will of God, waiting on him, as it were, from moment to moment, will be most likely to fulfil aright his responsibilities. If God is thus careful to guide with his eye individual believers who wait on him, he is no less careful to instruct his Church collectively, when they, with humble deference to his will, study his general providence in connection with his word in reference to the great events of the future in which they are so deeply interested. We do not thus become prophets; yet we may see far in advance of a thoughtless world, and even of a slumbering Church. In regard to the first advent of the Savior there were many incidents revealed which we wonder were not taken notice of by those who had and professed to study the Old Testament, and which gave rise to the stern reproof, because they "discerned not the signs of the times." But there were a few, even then, praying and waiting in faith, "looking for redemption in Jerusalem, and for the consolation in Israel;" and they were not disappointed. In like manner there are many in the present day who are looking up, and lifting up their heads for the redemption which is drawing nigh.

The question at the head of this paper is one which is agitated, and occupying the thoughts, in many a pious soul. It respects the great event, continually reiterated, by way of warning or encouragement, by every writer of the New Testament.

The last sentiment uttered in the canon of Scripture is, "He which testifieth of these things saith, Surely I come quickly. Amen." And the prayer immediately breathed out was, "Even so come, Lord Jesus." Surely, then, at this late day of the Christian dispensation, it is a question worthy of serious consideration, and ought to be kept before the mind of every believer in revelation. Moreover, it is a question which we have not yet half discussed; and further papers of a similar kind may be expected. R. K.

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OUR ENTERPRISE AGAIN.

THE FIRST HALF-YEAR.

Six months of our existence as a periodical have already passed away. Our experiment has been made to an extent in which we can now begin to see what we may expect. And we are happy to announce to our readers that the indications are decidedly encouraging. We have not yet secured a sufficient number of subscribers to meet expenses for the year, but our list is steadily on the increase, and, with the persevering exertions of our friends, is likely to reach the requisite length in the remaining six months. It will be necessary, however, that earnest and pushing efforts be made by all who feel an interest in our permanent establishment.

To show with what spirit and estimate our publication has been received, we submit a list of extracts from letters and papers which have collected upon our table in the few months that we have been before the public.

1. An esteemed layman and friend in Baltimore:—

"I have before me the Prophetic Times. I have to request that you will cause my name to be entered as a subscriber. I cannot help but be deeply impressed with the intimate connection of present times and prophecy; and I would that all were more concerned about the stupendous things that are before us."

2. A reverend doctor of Washington City:—

"I enclose one dollar for the Times. The subject has long been one of the deepest interest to me. As I read the Scriptures, I cannot doubt that our Divine Lord will again appear in person upon earth; and it may be that august event is much nigher at hand than we have supposed. The subject is so vast,—its very thought opens a door so stupendous, so solemn, so overwhelming,—glorious to his faithful people, dreadful to his enemies,—that I am lost in amazement at the very possibility of it. . . . Send me your publication."

3. A reverend brother, in an adjoining county:—

"I am much pleased with the Prophetic Times. I think it will commend its spirit to those who read it."

4. A clergyman in New York who subscribes for twelve copies:—

"We need such a work, and we need to have the people instructed in the signs of the times; for the day of the Lord seems stealing upon us as a thief in the night."

5. An excellent gentleman of Illinois, who sends a number of subscribers:—

"The publication of the Times is very opportune, I think. I like the title and the plan."

6. An elderly lady of Connecticut:—

"I sincerely hope your noble band will be abundantly prospered in your good enterprise. If I can do any thing to extend the circulation of the Prophetic Times, I shall gladly do it. I admire the principle on which you have started,—not sectarian. If there ever was a time when we should work with our might for Jesus, and not for one's particular Church alone, that time is now. It is just fifty years since I began to learn that Christ was coming before we can have any Millennium. I first learned this great truth of my mother when I was a child ten years old. We next heard of Irving of England, Wolfe of Asia, and since then of a host of God's noblemen, holding and teaching the doctrine. But I now for the first look upon the time as near. I have watched the progress of events for a long time. I now think I see signs of a storm more dark, more fearful, more wide-spread, more extensive, than any thing our world has ever seen. A dark, deep under-current is everywhere at work, undermining every thing, breaking every thing loose from its old moorings."

7. A clerical brother in Ohio:—

"I have received the Prophetic Times, and must say, being of like faith, that it is a source of great gratification to me that you have ventured on its issue. I may be able to forward a number of subscribers: at least an effort shall be made on my part, and the result shall be made known."

8. A clerical friend in Maryland:—

"Enclosed I send five dollars for six copies of the Prophetic Times. I am not a Millenarian or Chiliast in the full sense, but I incline strongly to the pre-millennial advent theory. Some years ago, when I gave more attention to prophecy than of late, I speculated somewhat myself on Louis Napoleon as the Second Beast. The two horns seemed to me to be his twofold power,—*hereditary and elective*,—indicated by his first title: PRINCE-PRESIDENT. Your article in No. II. has revived some of the notions that used to float about in my mind."

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9. A reverend doctor, now venerable in years, living in a neighboring State:—

"Please find enclosed one dollar for one year's subscription to the Prophetic Times. I do not encourage the publication because I have confidence in the views which it advocates. But many of the arguments which Millenarians employ are at least plausible, while the signs of the present times are striking and portentous. I have examined the subject to some extent, but not sufficiently to justify a positive dogmatic opinion. My prepossessions are not so strong as to reject any truth when adequately sustained by solid argument. I accordingly become a subscriber and reader of the Prophetic Times because I feel bound, so far as practicable, to prove all things and hold fast that which is good."

We specially commend the spirit and example of our friend in this particular to the attention and imitation of ministers, many of whom are much less entitled than he to speak dogmatically on the subject, but are disposed to set it aside without examination. The questions and interests involved are certainly of sufficient importance to demand the serious study of every one, and especially of those who are the religious guides of the people in these critical times.

We would at the same time cordially invite our friend to furnish us with a statement of any difficulties which he may find in the way of his receiving our doctrines, as we shall take great pleasure in stating our solutions of them for the common benefit of our readers.

10. The muses also have been aroused by our advent, and have furnished verses of encouragement, from among which we select the following:—

All hail! another flying sheet
To spread the truth abroad,—
The truth that shines so radiant now
From the sure word of God!

The things so long ago foretold
By God's appointed seers
Are now fulfilling every day;
The glorious Advent nears.

Then speed thee far and near with light
On the prophetic word;
Go tell the people all the signs
Proclaim the coming Lord.

Oh, scatter like the forest-leaves,
With loud and warning voice,
That sinners may forsake their sins
And make the Lord their choice.

And quickly haste to cheer the hearts
Of saints that droop and sigh,
And tell them that *most surely now*
"Redemption draweth nigh."

Thy mission shall not fruitless be,
For God will own and bless
The means to spread his truth, and souls
Shall wake to righteousness.

11. The Lutheran and Missionary, Feb. 12:—

"The Prophetic Times is edited by men of ability and of the highest position in the Churches, and will furnish to those who wish to be intelligent in regard to the views of Millenarians a great fund of interesting matter."

12. Episcopal Recorder April 4:—

"We cordially welcome this interesting periodical. It not only fills up an important gap in our religious literature, but it is edited with much ability and power."

13. Evangelical Repository and United Presbyterian Review, March:—

"The Prophetic Times meets in every respect our expectations. We sympathize with most of the views here presented, as we see not how it is possible to reconcile the opposite with the plain teachings of Scripture. We are glad to know that the advocacy of these views is to be conducted by men of standing and piety in the Christian Church."

14. The Israelite Indeed, March and April:—

"This [the Prophetic Times] is a magazine which the Churches, whatever name they may have assumed, are in great need of. The editors are men of distinction, upon whose sound theology people may rely."

15. Guide to Holiness: Boston, April-May:—

"We have received the Prophetic Times. It is in able hands. Whatever may be our hesitation in accepting these views, we can but be impressed with the sincerity, ability, and scholarly thoroughness of many of the essays of these writers. Some of the noblest minds among the evangelical members of the Church of England have been disciples of this system of interpretation, and their views are rather spreading than dying out."

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16. But it is not all sunshine that has fallen on our path. A writer in the *North American and United States Gazette* of this city, pressed for an article to fill out his engagements, devoted a full column of that large sheet (April 21) to a review of the remarks on Napoleon and the predicted Antichrist which were given in our issue for February. He commences his assault by saying that many great historical characters have at various times been referred to as likely to play the dreaded part of the Antichrist, but that "*it has been reserved for a divine of our own city to point out with certainty the Beast and his mark.*" From this our readers will see at once that this paragraphist either very carelessly read Dr. Seiss' article, or intentionally misrepresents. Dr. Seiss expressly affirms, at the beginning and end of the article, that he is only giving the arguments advanced by others on the subject, and concludes by saying that he DOES NOT *undertake to decide positively that Louis Napoleon is the personal Antichrist of the Last Days.*

The writer referred to then proceeds to copy Dr. Seiss' summary of the considerations urged to support the idea of the identity of Napoleon III. with the Antichrist, interspersing them with bad puns and low sneers, which sneers and puns have doubtless been well appreciated, as they cast a flood of light upon the meaning of the inspired predictions.

Our friends will, perhaps, be pleased with a morsel or two of this writer's learning. He says that "In Latin *each letter in the word Ludovicus* was used by the Romans as a numeral." He is clearly an original, and a deep investigator, for he has for the first time given the world to know that O and S are Latin numerals! He admits, however, that *Ludovicus* does contain the number 666, and that Ναπολεοντι also contains it, but thinks that "some will perhaps object to accepting the dative case" in the latter; though the name of the French Emperor, in simple Greek,—Δους Ναπολεον,—without variation of the proper nominative, also contains the same characteristic number. He thinks there is "confusion somewhere," that "the learned divine seems to be a little uncertain himself," and is looking for other tests to decide the question. "Confusion" there certainly is, in making "a divine of our own city point out *with certainty* the Beast and the mark," and yet to represent him as so "*uncertain*" that he is awaiting further tests to settle the point. The "confusion," however, exists in some region other than Dr. Seiss' article.

Mr. American regrets that "the astute Frenchman is not able to peruse all the important things that are written of him;" but, as he has at one dash corrected Dr. Seiss' theology, why not also give the appropriate direction to the Emperor's reading while he has his pen in hand? Doubtless Dr. Seiss will be obliged for the special commendation of "*The Last Times*" to his Majesty Napoleon III. through the medium of the "*North American and United States Gazette;*" and of course the grateful Emperor will not fail to give special marks of his favor to his friend, the writer of "Louis Napoleon in a New Character," for doing him the "good" of snatching him from the perils of inadvertently stumbling upon the terrible doom of the Antichrist of the last days.

Perhaps some of our readers would accord with the sentiment that it would be well for this critic to adopt the liturgy of Robert Burns to which he refers, and fervently to join in the prayer (the spelling of which does not seem to be very familiar to him):—

"O wad some Power the giftie gie us
To see oursels as others see us!
It wad frae monie a blunder free us
An' foolish notion;
What airs in dress an' gait would lea'e us,
And ev'n devotion!"

17. *The Press*, April 27, has also paid its snubbing compliments to us, in part, as follows:—

"Here in Philadelphia has lately been established a monthly serial, to be devoted to the exposition and inculcation of the doctrine of the speedy coming and reign of the Lord Jesus Christ and related subjects. Of course, if these or any other clergymen, or laymen, think that the Millennium is at hand, they have full right to publish their opinions. *It is their own look-out that they are not laughed at instead of being sympathized with.*"

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"LAUGHED AT"!—A conclusive argument, surely! WHO "LAUGHED AT"? Conscientious ministers of Jesus Christ,—men of the highest position and reputation in the Churches,—religious guides, chosen and sustained as such by the most intelligent and virtuous portions of the communities in which they live,—the "Rev. Drs. Seiss, Newton, Duffield," Forsyth, Tyng, Lord, Lilly, Krebs, Breckenridge, Sunderland, Sirr, McAll, McNeile, Bonar, Auberlen, Cumming, Elliott, and others of like stamp,—pastors of some of the first congregations in our cities, presidents of colleges, professors in theological seminaries, and men of acknowledged ability, piety, learning, and worth. "LAUGHED AT"! BY WHOM? By anonymous news-mongers, employees of the secular daily press! "LAUGHED AT"! As if that were the thing above all to be dreaded by a faithful expositor of the revelation of God. "LAUGHED AT"! And what else would be expected in an age so degenerate as this? Was not Noah laughed at, and Christ pronounced a demoniac, and Paul declared beside himself? Does not inspiration say, "the time will come when they will not endure sound doctrine," and that "there shall come in the last days *scoffers* ["with such a zealous laughter so profound,"] saying, *Where is the promise of his coming?*" And, with these forewarnings, "shall quips, and sentences, and these paper bullets of the brain [especially such small ones], awe a man from the career of his" *sworn fidelity?* "LAUGHED AT"! A full Pandemonium of such laughers may "strain their cheeks" to the remotest period to which they fondly postpone the day of doom, and it will be but "idle merriment" as respects our modification of one iota of what we find written in the holy evangely of Almighty God. We would advise these laughers to look at Acts xiii. 40, 41, and to lay to heart the apostolic words, "Beware lest that come upon you which is spoken of in the prophets: behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

The misrepresentations made of Dr. Seiss by this writer, respecting *dates*, are so bald as hardly to merit rectification. The doctor says, explicitly (p. 302), "I have been unable to fix upon any precise time for Christ's coming. Some profess to know it; I do not." Also, on p. 269, "Having looked somewhat into these chronological matters, I am satisfied that it would be wrong to rely with too much confidence upon either of these or any other like reckonings." That with which he expresses himself "willing to abide" (p. 362) is *the Hebrew text of the ancient Scriptures*,—not "that the great Millennial sabbath is to set in in 1869 or '70." We are sorry thus to spoil this critic's fun. But for the ill he does himself, he might

"laugh
Till his face be like a wet cloak ill laid up."

18. Certain *New York* secular dailies, we are told, have also delivered themselves of varied sarcasm and ridicule directed against our enterprise and the doctrines we maintain. Well, the great Master says, "Blessed are ye when men shall revile you." It is of *some account*, too, that the *religious press*, conducted by theologians, and men of Christian culture and competency to appreciate such matters, even when differing from us, has uniformly treated our efforts with respect and referred to our serial as worthy of attention; and that it has been the penny-a-liners of the *secular* issues only who have detected the utter unscripturalness, ridiculousness, and folly of what the students of the sacred predictions are everywhere so solemnly propounding. But these are the days in which the pew, of course, knows better than the pulpit, and the pupil is master of the teacher, and the gibes and sneers of unknown newspaper paragraphists are the happy correctives of the credulity of those ministers of God who are so silly as to believe that the Bible is a divine revelation, and that the import of its communications is not to be settled *a priori* by the grimaces and antics of the mountebanks of ephemeral literature. "Behold, they have their reward."

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The Prophetic Times.

Vol. I. JULY, 1863. No. 7.

Special Contributions.

THE FUTURE DISPENSATION.

THE MYSTERY OF THE FULNESS OF TIMES.

BY REV. D. G. MALLERY.

"Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times *he might gather together in one all things in Christ*, both which are in heaven, and which are on earth; even in him."—EPHES. i. 9, 10.

THE doctrine of these verses is, that there is to be a time or period in the history of the human race, called the "dispensation of the fulness of times," in which all things are to be gathered under one head, and that head is Christ.

The apostle introduces this statement by saying, "Having made known unto us the mystery of his will." He calls this doctrine of the union of all things in Christ in the dispensation of the fulness of times—a *mystery*. It is a favorite word with the Apostles Paul and John, when writing to those Christians who had been heathen and who were familiar with heathen mysteries. In the Epistle to the Hebrews, although it is one of the longest of the letters written by St. Paul, the word is not once used; though in that letter he speaks of those very things which elsewhere he calls mysteries. It would seem, then, to imply that there was something in the condition and circumstances of the Gentile Christians that made that term peculiarly appropriate. St. Paul's reason for using this word is found in the fact that those Gentile Christians to whom he wrote were familiar with the heathen mysteries,—with those secret services of the heathen gods which went by that name. In writing to those cities where most attention was paid to the heathen mysteries, he speaks oftenest of Christian mysteries; and in this Epistle to Ephesus—a city celebrated for its devotion to these secret fellowships—he uses the word oftener than in any other letter.

The use of the word "mystery," as denoting some of the Christian doctrines, does not imply any thing mysterious or unexplainable, but simply such things as could not be ascertained by human reason, and were therefore made known only by God,—things which were secret until revealed by him.

Paul calls the whole gospel scheme a mystery in this sense, because not discovered by man, but revealed by God, and taught by Christ and his apostles. "We speak," he says, "wisdom among those who are perfect;" those who have been initiated into the Christian fellowships,—as the masters of heathen fellowships speak their wisdom to the initiated,—not, however, the wisdom of this world nor of the chiefs of this world, which comes to naught,—not such secrets as they profess to reveal; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world.

So the resurrection is called a mystery; the restoration of the Jews is called a mystery; the fact that such of the saints as are alive on the earth when Christ comes, shall not die, but be changed, is called a mystery.

The heathen mysteries, or rather the fellowships of the mysteries, were secret societies, into which persons were initiated by

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certain ceremonies, and in which they were taught the religion of heathenism.

In these fellowships there were two, or, as some say, three, degrees, styled the lesser mysteries, the greater mysteries, and the intuitive mysteries. The lesser mysteries were intended for the common people, to whom was explained the religious system practised by them. Persons of better education and of higher grades in society were admitted to the higher degrees, in which they were taught, under a vow of secrecy, the doctrines of a better theology, and in the highest were admitted to the shining image of the one God, where the initiated were instructed in the falsity of the system of idolatry which was thought best for the common people, and in the true doctrine of the Supreme Creator of the universe, who pervades all things by his power and governs all by his providence, and is one, having neither equal nor second.

These mysteries were held in the highest estimation by the Ephesians; and therefore St. Paul accommodates his language to that in common use among them, and sometimes directly, and at others indirectly and tacitly, contrasts the doctrines revealed by Christ with those revealed by the hierophants of the Grecian fellowships, declaring the immeasurable superiority of the former. As the societies of the mysteries were called fellowships, so Paul calls churches fellowships of the Christian mysteries; as the hierophants were the masters or princes or chiefs of the heathen fellowships, so he represents the apostles and Jesus Christ as the chiefs or heads of the Christian fellowships; and in our text he tells us that it is God's purpose to unite under one head or Grand Master all things in heaven and on earth, and that that head is Christ.

It is, then, one of the sublime truths, one of the mysteries taught by our religion, that a period is coming in the history of the human race, when, under one head, even Jesus Christ, God will gather together all things in heaven and earth,—a period worthy of being called the dispensation of the fulness of times,—a period of which Zechariah prophesies when he says, "In that day the Lord shall be king over all the earth; and there shall be one Lord, and his name one."

This glorious age of the world is revealed not merely in the text, nor yet only in the prophecy quoted from Zechariah; for St. Peter declares that *all* the prophets have foretold it. He says, "Times of renewal shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of the restitution of all things, spoken of by *all the holy prophets* since the world began."

Parallel with the text is that passage in Colossians where it is said, "It hath pleased the Father that in him should all fulness dwell; and, having made peace by the blood of his cross, by him to reconcile all things unto himself, whether they be things on earth or things in heaven."

And we find in Philippians that "for this purpose the Father hath set him over the works of his hands, and hath given him all power in heaven and on earth,"—a power "by which he is able to subdue all things unto himself."

And this we are assured must be done; for the promise is that all shall be subdued unto him. "All shall be put under his feet. For in that he hath put all things in subjection under him, he left nothing that is not put under him." And the only exception to this universal subjection is the Father himself, who put all things under him. "The Father alone is greater than the Son; and hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, and hath put all things under his feet; and hath given him a name that is above every name, the Father only excepted; that at the name of Jesus every knee shall bow of those in heaven, and those on earth, and those under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

Hence we learn that to Christ all must be subdued.

When God created the first Adam, he gave

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him dominion over all things on earth, whether of the human race, or the animal creation, or inanimate things. By disobedience Adam fell from this high position, lost his dominion, and degraded those things over which his dominion had extended. Satan, his tempter, usurped the throne of the world, and has been ever since the prince of this world. But the promise was that the seed of the woman, Jesus Christ, should crush the head of the serpent and destroy the power of Satan. Jesus Christ, the second Adam, is to repair the damage of the fall, and as the Son of man, the representative of perfect human nature, to take again the dominion which Adam lost, and restore creation to the happy condition in which Adam found it.

Hence that future day of the Messiah's glory is spoken of as a renewal of all things, —as a restitution or restoration of all things, —as a regeneration of all things.

Hence the whole creation is spoken of as anxiously expecting that day of restoration, groaning and travailing in pain together, waiting for the adoption—to wit, the redemption—of our bodies; since the redemption of our bodies, in our resurrection, is to occur at the same time with the renewal of creation and the establishment of the new heavens and earth.

This union of all things in Christ, and this renewal of all things, are plainly connected in prophecy with that kingdom of Christ which shall hereafter be set up, when Christ himself shall come and raise the dead saints, and change the living saints, and set up his throne on earth, and rule this earth, and its nations and people and tribes and tongues, by means of those royal priests to whom he has promised seats with him on his throne, as he now has a seat on his Father's throne; that is, all things shall be subdued unto Christ in that kingdom, when Christ reigns King of kings and Lord of lords, and his saints shall reign with him.

Without following out this subject further at this time, I would remark that the establishment and success of this kingdom of the Messiah is that which St. Paul, in our text, calls the mystery of God's will, saying, "Having made known unto us the mystery of his will, according to his good pleasure which he purposed beforehand in himself; that in the dispensation of the fulness of times he would unite under one head all things in Christ."

Oh, glorious mystery, revealed fully in these last times unto us,—while the very last phase of the world's kingdoms exists, in which that kingdom shall be set up which shall never end. Oh, mystery far surpassing all that heathen sages revealed to the initiated in the secret places of their fellowships! mystery revealed to us among the special blessings of the heavenly places of the Christian fellowships! mystery revealed to us, whom God has elected to be holy, that we may become royal priests in that coming kingdom! mystery revealed to us who have been predestinated unto sonship, that we may, by the obedience of children, make sure our adoption, and find a place on the thrones and at the altars of the speedily coming kingdom!

Oh, who of us would be willing to barter away our right to a place among the royal family of that everlasting empire, for the sake of a few years of worldly pleasure or honor or profit? Who of us will willingly neglect to make our calling and election sure, and so fail of having an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, and take our place instead among the outcasts from the heavenly kingdom, punished as rebels against its king, banished from the presence of the Lord and from the glory of his power, shut up in the prison-house of the irreclaimably wicked?

The time is speedily coming when God shall set up his everlasting kingdom; when the number of his chosen ones shall be accomplished; when Jesus Christ shall take to himself his great power and reign; when he shall reign king of nations as well as of saints; when the present probation will end, and no more can be added to the kings and priests of that kingdom, for the conditions of a past probation can never be restored. "Be ye therefore ready."

When the Lord shall come, the world shall

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be as little expecting it as the antediluvians expected the deluge. Business and pleasure shall be chasing each other in their continuous round as now, and men shall as little expect it as now. And if he should come to-day, and you, with all your advantages, should be unprepared to meet him, the offer of a royal priesthood in the kingdom would never again be made to you; the highest offer that could then be made, even if you should live in the days of Millennial glory, would be a place among the saved subjects of the kingdom, and never among its kings and priests.

But if you die impenitent before that day arrives, you cannot even live under the light of the Millennial glory. When the dead saints shall rise at the call of their Lord, to meet him in the air, you shall remain in the sleep of the grave until the final resurrection, and then, instead of that resurrection of the just to everlasting life, you shall rise to shame and everlasting contempt.

And, now that eighteen hundred years have passed since St. Peter wrote, I may with even more appropriateness use his words, and say, "The end of all things is at hand: be ye therefore sober, and watch unto prayer. Be diligent that ye may be found of him in peace, without spot, and blameless."

UNCONNECTED DISSERTATIONS

ON THE PROPHECIES AND CORRELATIVE THEMES.

No. 2.

"I have used similitudes."—HOSEA xii. 10.

"Even to this day the veil is upon their hearts."—2 COR. iii. 15.

HERE is a prophetic "similitude." We have it practically demonstrated before us. Paul symbolizes the unbelief of the Jewish Church in the first Advent by the figure of a "veil." And it is a most significant and appropriate expression; for as a thick veil obstructs the organs of vision so as to prevent the wearer from discerning visual objects clearly, so this influence, which Paul terms a heart-veil, effectually prevented their saving acceptance of divine truth.

That a similar veil is to be upon the heart of the Gentile Church in reference to the Second Advent is plainly foreshown in many prophecies, in reference to the moral similitudes of the two dispensations, the whole of which is summed up in that single pathetic and also prophetic query of the Saviour, in reference to the grand finale of this dispensation, in connection with his glorious second coming to judgment:—"But when the Son of Man cometh, shall he find faith on the earth?"

In the parable of the importunate widow we undoubtedly have an allusion to the judgment at his second coming. (Luke xviii. 1–8.) We hear this same cry from the spirits of the martyrs under the altar, in "the fifth seal;" and the answer is characteristic, as denoting the period. (Rev. v. 9–11.) This general state of unbelief, intimated in the Saviour's query, not only proves that the Gentile Church will be found in the same state of unbelief in reference to the Second Advent, but that there cannot be a millennium of righteousness previous to his coming. If there shall be such a dearth of faith as to justify the inquiry, Shall any faith be found? how can there be a millennium of righteousness at that period, that is, "when the Son of Man cometh"? If there is to be a universal state of righteousness previous to his coming, whom does he judge? There would be no judgment of the living, if such were the case. On the contrary, we see whole nations gathered before him when he "sits upon the throne of his glory." (Matt. xxv. 31, 32; Jer. iii. 17, 18.) This is the judgment of the living nations, and at the end of the thousand years the dead nations are raised and judged. (Rev. xx. 7, 12, 13.) See Dr. Seiss' "Last Times," Sixth and Seventh Discourses.

How shall we reconcile this condemnation of so large a portion of the living nations at his coming, with the views of post-millenarians? We should like to have the answer from some of them.

Sir William Drummond has said that "he who will not reason is a bigot." Our readers are probably familiar with the apo-

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thegms which he applies to those "who cannot reason" and to those "who dare not reason;" so that it is unnecessary to quote them. We do not wish to be severe, and hope that we will not be considered so when we ask which of these three presents a satisfactory answer to this and other pre-millennial questions? For we have never seen them satisfactorily answered, nor their own views vindicated upon any principle of sound scriptural interpretation. Where the plain statements of Scripture are followed, the student of prophecy is generally led to the pre-millennial faith. We do not say that those who adopt pre-millennial views are invariably correct upon all points of doctrine, for this would be claiming a perfection to which human nature has not attained. But in reference to this point we have never known a case of candid and thorough investigation to result otherwise. In proof of this there are many cases where the investigation has been commenced with prejudiced views and for the purpose of refutation, which have resulted in honest conviction and adoption of the millenarian faith.

But what is it that prevents its general reception by Christendom? Let us return to their personal "similitudes," and when we find the answer to one we have them both. We have seen that Paul attributed the unbelief of the Jewish Church to what he termed "the veil on their hearts." But what was this veil? The Saviour's words, when speaking of this same unbelief, give us some clue to it. He calls it "grossness of heart," and attributes "the closing of their eyes" to this. We see, then, that it was a heart disease, and not a mere optical malady, or it might have been more successfully treated; for never before nor since have any invalids had a more skilful physician. But here again we have the failure of the great remedy attributed to a want of heart understanding, which this "grossness of heart" obstructed. "For this people's heart is waxed gross, and their ears are dull of hearing, and *their eyes have they closed*, lest at any time they should see with their eyes, and hear with their ears, and *should* UNDERSTAND *with their heart*, and should be converted, and I should heal them." (Were ever heart-diseases more prevalent than at this day, both morally and physically? Really, it is truly alarming.) And immediately after the Saviour's description of this grossness of the heart, he continues, "Hear ye, therefore, the parable of the sower. When any one heareth the word of the kingdom, and UNDERSTANDETH *it not*, THEN *cometh the wicked one* and catcheth away that which was sown in their heart." (Matt. xiii. 15, 18, 19.)

But how does he "catch it away from their heart"? Probably by spiritualizing interpretations. But who is "the wicked one" that does this heart-mischief? Primarily Satan; but the Saviour does positively identify the tempted with the tempter, as in the case of Peter when he tempted the Saviour to turn aside from his sufferings. "Get behind me, Satan; for thou savorest not the things that be of God, but those that be of men." "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. xvi. 23–27.)

Let us digress a little to examine this principle, for although it is not immediately connected with the coming kingdom, yet it is intimately connected with the preparation for it; and we do not profess to teach the doctrines alone, but readiness. Indeed, this is the primary object, for increase of knowledge would only involve an increase of accountability, without fruitfulness in preparation, as only "the *ready* virgins," or "the bride that *had made herself ready*," went in to the marriage (Matt. xxv. 10; Rev. xix. 17),—in other words, were caught up in the first translation,—while the unready virgins were left to be prepared or purified through the fires of the great tribulation and caught up in the second translation.

But let us go back to the Saviour's identification of Peter with Satan at the scene of the temptation. In what did he "savor of the things that be of men"? In wishing to turn aside from the cross. What was the "savor of God"? Submitting willingly to the cross. The Saviour, immediately after this rebuke of Peter, emphatically declares that except a man take up his cross he cannot be his dis-

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ciple; and then portrays the promised glory of the kingdom and their *reward* in connection with it, to reconcile them to the state of cross-bearing to which he had called them here. "For even hereunto were we called, because Christ also suffered for us, leaving us an example that we should follow in his steps." "For we are joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." "That ye may be counted worthy of the *kingdom*, for which ye also suffer." "For we must through much tribulation enter the *kingdom* of God." (1 Pet. ii. 21; Rom. viii. 17; 2 Thess. ii. 5; Acts xiv. 22.)

It is of the utmost importance that we keep this principle in view, that if we would be partners in the glory of Christ hereafter we must be partners in his suffering and humiliation here. It was this which bore Paul up above all the power of affliction such as mere mortal man never suffered before nor since. For, as Wilberforce observes, "not only was he subjected to the worst that man could inflict, but God himself seemed to set the elements against him; for he was shipwrecked three times." Yet we constantly find triumphant expressions of joy throughout the Acts and Epistles, such as the following:—"But none of these things move me, neither count I my life dear, so that I might finish my course with joy, and the ministry," &c. "For we are exceeding joyful in all our tribulations." Why did he experience joy under such extraordinary circumstances? Could the natural man be "joyful" under such "tribulations"? Or could the ordinary Christian "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses"? Where, then, was the source of Paul's strength? What motive-power so energized him as to annul the power of pain and transform it into pleasure? Let us hear his own solution of the question. "Because our light *affliction*, which is for a moment, *worketh for us* a far more exceeding and eternal weight of glory." "For this cause we faint not." Here, then, was the cause. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Acts xx. 24; 2 Cor. vii. 4, xii. 10, iv. 16–18; Rom. viii. 18; Matt. xiii. 18.) Truly Paul understood "the word of the kingdom;" so that "the wicked one" could not choke this "word" out of his heart by replacing it with desires for worldly good. (Luke viii. 14.) But it was only "while he looked not at the things seen, but at the things that were unseen." Do we not need the contemplation of the glory of the coming kingdom, and to have an assured faith of our inheritance in it, to sustain us under our present afflictions, which must increase unto the end?

THE "JUDGMENT OF THE RIGHTEOUS."

"Judgment must begin at the house of God." 1 Peter iv. 17.

The thought of a judgment to come,—a judgment at whose bar all mankind must appear,—a judgment whose decisions must be unalterable and eternal,—is at once the most solemn and stupendous thought that can occupy the human mind. Like the sun among the stars,—like Mont Blanc amidst the lesser Alps,—it outshines in its grandeur, and overshadows in its awful majesty, every other subject which can come within the range of human contemplation. An eternal judgment! how unutterably solemn is the idea! An eternal judgment, in the fearful scenes of which each individual among us must surely bear his part: how subduing, how chastening, how awe-inspiring, is the thought! What a span life seems!—what insignificant trifles all its concerns are, except as they stand connected with this thrilling scene! Who can seriously contemplate it for a moment, and not feel impelled to think and say,—

"O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress:
Give me to feel their solemn weight,
And make me, ere it be too late,
Awake to righteousness.

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"Before me place, in dread array,
The pomp of that tremendous day
When thou with clouds shalt come
To judge the nations at thy bar;
And tell me, Lord, shall I be there
To hear a joyful doom?"

Oh, what will life be worth, and what will its most prized possessions avail us, if we fail to secure this result? To aid us by God's blessing in effecting this, let us give our meditations to this subject, and may God make the consideration of it edifying and profitable to us for Jesus' sake.

But the judgment is a theme of great vastness. Mere general reflections upon it will not avail much. If we would have clear ideas and abiding impressions respecting it, we must fix our minds on some distinct, specific points connected with it, and bring to a focus on each of these the rays of light which shine forth from the pages of God's blessed book. The range of our present thoughts upon this solemn theme will be indicated by the attempt to answer these three questions, viz.: *In the first place, when will the judgment begin? Secondly, what will be the stages in its progress? And thirdly, what will be the nature of its proceedings, so far as true Christians are concerned?*

The passage chosen for our text does not refer, in its primary meaning, to the final judgment. The apostle is evidently speaking here of God's providential dealings with men in this life. The text is entirely analogous to the passage in Ezekiel ix. 6, in which, when God is directing the executioners of his wrath against Israel how to proceed in the work of judgment committed to them, he says, "Go through the midst of the city; slay utterly, old and young, &c., and *begin at my sanctuary.*" These passages teach us clearly that in reckoning with men for their conduct, God's established principle is to "begin at his sanctuary." And this we know will be the case in the solemn scenes of the final judgment. *That*—"judgment will begin at the house of God." So that though the use now made of the text is in the way of accommodation, it is still a fair and legitimate use.

The time of the judgment is a point about which there can be no dispute. I speak of the time here, not with reference to the day, or the hour, when the judgment shall begin; for *that* is a matter which "the Father hath put in his own power." It has never been revealed to any. I speak of the time here only with reference to the *order of events*,—to the position which the judgment occupies on the chart of prophecy. This is clearly indicated by St. Paul, 2 Tim. iv. 1, when he says, "Jesus Christ shall judge the quick and dead at *his appearing*, and *his kingdom*." And this is the teaching of Scripture throughout. Hence we profess it as a settled article of our creed that the Son of God "shall come again with glory to judge both the quick and dead." The Psalmist says (Ps. l. 2), "Our God shall come, and shall not keep silence. He shall call to the heavens from above, and to the earth that he may judge the people." Isaiah (xxvi. 21) says, "Behold, the Lord cometh out of his place to punish the inhabitants of the earth." Daniel points to the coming of Christ in the character of the Ancient of Days. "A fiery stream issued and came forth from before him; thousand thousands ministered unto him; and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened." Our Saviour himself has told us, "When the Son of Man shall appear in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations," &c., going on to describe the scene of the judgment. St. Jude (v. 14) quotes Enoch's prophecy, saying, "Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all." St. John says, "Behold, he cometh with clouds, and every eye shall see, and they also which pierced him; and all kindreds of the earth shall wail because of him." Thus it is perfectly plain that the day or period of judgment will begin to take place when Jesus, our risen Saviour, returns to our earth. When he comes again, he will come "to judge the earth in righteousness." It remains an open question among Christians, whether this future coming of Christ will take place before the period of millennial blessedness and usher in that day of gladness, or not

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till after those bright and blissful ages have run their course. My own solemn and unshaken conviction is, that the former view of this matter is the correct one. It is utterly impossible to harmonize the statements of Scripture in any other way than by admitting that the return of Christ to our world must take place before the dawn of the millennial day. He must come in person to take out of the way all things that oppose the establishment of his kingdom. And when he comes, the scene of judgment will commence, —the first act in the great drama of the judgment will be performed.

And this brings us to the second division of our subject, namely: what will be the several scenes or stages in the progress of this judgment? Much confusion has arisen in relation to this subject, from the habit, which many have fallen into, of thinking of the future advent of Christ, and of the judgment connected with it, as though they were but the events of a single, ordinary day. They take it in at one thought, and are in the habit of looking forward to it, as though it were one individual act. But this is a very erroneous way of thinking. There are many great events which are spoken of historically in the same way, but we find that though they are mentioned merely as one great act, yet the development of each consisted of various acts in detail, occupying a considerable portion of time. Thus, when we refer to our own Revolution, we speak of it as one event; and yet how multitudinous were the scenes wrought into the seven long years of conflict which made up that Revolution! So we speak of the Reformation as though it were but a single act; and yet we know it was a very complicated movement, stretched out over a long course of years. In the same way we speak of the first Advent of Christ, as if there were but one act connected with it, instead of which we know that it extended over a period of more than thirty years. And so also, when we speak of that Advent of our Lord which is yet future, and of the judgment connected with it, we should remember that though it will be one great crisis to the world, yet it is to be developed in the same way as other great historical and prophetical events. And though it has not pleased God to give us any systematic, detailed plan of *all* that will then take place, yet it *has* pleased him to give us considerable information on many points. There are at least three great scenes or acts in the stupendous drama of the judgment clearly defined in Scripture, and entirely distinct from each other. These are the judgment of the righteous, both dead and living, *i.e.* of the whole company of Christ's ransomed people, from Abel down to those living on the earth at the time of his appearing. This is the first great stage in the judgment. After this, and entirely distinct from it, will be the judgment of the nations then living on the earth, and out of whom will be chosen those who are to inhabit the earth during the millennial reign, and be the subjects of that kingdom over which Christ and his resurrection people will exercise dominion. This is the judgment described in the parable of the sheep and the goats, in the 25th chapter of Matthew, where only *living nations* are spoken of as being judged, and no mention is made of any of the dead appearing before the Judge.

The third great scene or act in the judgment is that described in the 20th chapter of the Revelation. This takes place at the close of the millennial reign. In speaking of it, St. John says, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their work. And whosoever was not found written in the book of life was cast into the lake of fire." And, thus considered, the day or time of judgment is seen to embrace a long series of acts, running through a period of not less than a thousand years. It is not our purpose to attempt any inquiry into the details of these dread and dimly revealed matters. We design to speak only of the first scene in this great act,—the judgment of the righteous.

"Judgment must *begin* at the house of

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God." And this is the one act connected with the judgment in which we, as the professing people of Christ, are most deeply interested. It is that, too, in reference to which we are favored with the clearest light. And the teachings of Scripture in reference to it may thus be stated. At some point in the future, it cannot be very distant, it may be very near,—when the gospel has been preached to all nations for a witness, and when Jerusalem has ceased to be trodden down of the Gentiles, *i.e.* when Gentile dominion and oppression over Jerusalem and the Jews have ceased, and they are permitted to occupy their own land again, the sign of the Son of Man shall appear in the heavens, *i.e.* "the Son of Man shall be seen coming in a cloud, with power and great glory. Then will he send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Simultaneously with this gathering out of Christ's living people from the four quarters of the globe, the raising from the dead, of those who sleep in him, will also take place. "The dead in Christ will rise first." "This is the first resurrection, and blessed and holy are they who are favored to have part therein." While the graves of the righteous are opening and the long-buried occupants of them are coming forth, clothed in the garments of immortality, "in a moment, in the twinkling of an eye," the faithful, living people of Christ, still in the flesh, will be changed; the corruptible with them will put on incorruption, the mortal put on immortality, and all the countless myriads of the redeemed, the risen dead, and the transformed living, together, will be caught up to meet the Lord in the air. The judgment of this portion of the human family, the redeemed Church of Christ, will take place by itself. It will constitute the first stage in the process of judgment. Angels will be in attendance during the proceedings, but the rest of the race, the great multitudes out of Christ, both living and dead, will not be present at this part of the solemn process. We are distinctly told that the people of Christ will be associated with him in the judgment of the world, *i.e.* of the unconverted portion of our race, and also of the angels, *i.e.* fallen angels. This makes it indispensable that the judgment of the people of Christ, whatever the nature of that judgment be, shall take place before the rest of the race are brought to his bar. And it is when they are caught up to meet their coming Lord that this will be effected. How long a time will be occupied in this stage of the solemn proceeding we are not informed. St. Paul speaks of the *appearing* of Christ and his *kingdom* as though they were two distinct events; and so, doubtless, they are. The *appearing* of Christ, I take it, refers to that manifestation of the sign of the Son of Man which is to be the signal for the trumpet's blast which is to raise the righteous dead, and change the living, and transport them into the presence of their descending Saviour; while the *kingdom of Christ* refers to what will take place when the judgment of the righteous has been accomplished, their rewards distributed, and their places of honor and distinction assigned them; and the further progress of that heavenly company which was arrested in the air on the outer confines of our earth, till these necessary preliminaries were arranged, will be prosecuted. And "*then* the Lord our God will come, and all his saints with him." We are not told what period of time will be occupied in this judgment. There are intimations in Scripture that a series of years will be thus employed. During this period, whatever the duration of it be, there will be a time of trouble in the earth such as has not been since the creation. Satan will come down in great wrath, knowing that his time is short, and Antichrist will run his course and accomplish all that has been predicted of him. But on this point we shall not enlarge.

(*To be continued.*) R. N.

"THE dead saints, at the appearance of Christ, are to be organized again with the material bodies. This is to take place a thousand years before the awakening of the other dead. . . . They are to reside again upon earth, and to live and reign with Christ for a thousand years."—*Gess's "Revelation of God in his Word,"* pp. 227–8.

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Selections.

WANT OF NATURAL AFFECTION

A MARK OF THE LAST TIMES.

"In the last days perilous times shall come; for men shall be . . . without natural affection."—2 Tim. iii. 1–3.

The natural affections of humanity are always characteristic of unperverted men and women. The ground of all domestic affections, the joining together of man and wife by the Lord himself, furnishes the beginning of all varied relationships and ties of kindred and of blood. Hence paternal, maternal, filial, and fraternal love are as natural to mankind as life itself.

It is only when the terrible devices and superstitions of Satan overshadow the soul, dry up its generous sympathies, pervert its instincts, and disorder the whole moral being, that men become destitute of the instincts of love which are common even to the brute creation, and become ἄστοργοι, WITHOUT NATURAL AFFECTION.

And can it be that Christendom to-day presents a picture of such lack of instinctive love? How is it with parents? Do they love their children as they should? The hope of offspring among the ancient people of God was the great pole-star of woman's being, and to write a man or woman "childless" was to inflict a terrible curse. This was among the tribes of Israel. Outside of these limits, men were ἀστόργοι, "without natural affection." (Rom. i. 31.) We know what that word signified in heathendom; for we have heard of Moloch and his murderous rites and of Saturn and his human sacrifices. We have heard of the Ganges, where mothers cast their helpless infants; of children exposed by their parents in woods and swamps to die. Can it be that Christendom has fallen to a depth so low as this? Does the apostle use the *same word* to describe heathendom in his days that he uses to describe Christendom in *the last days?* He does.

And is not the accomplishment of this prediction all around us? Can we fail to see it, if our eyes are open? Have not men and women lost parental loves? And do not parents often, instead of saying, "Lo, children are a heritage from the Lord, and the fruit of the womb is his reward," look upon their offspring rather as a calamity, a curse, and a burden? Are there not hundreds and thousands in Christendom who plunge their offspring into the waters of a broader Ganges than that which glides beneath the palms of Hindostan? Ask the poison-vending quacks, the abortionists and child-murderers, ask the pale and dying victims of their sin, if these things are not so.

And what can we say of the domestic inharmony, the mutual repugnances, which follow as a fearful retribution for these crimes? What can we say of mothers who commit the nurture of their children to the tender mercies of careless nurses, and who hush their repinings by nostrums and opiates, that they may glitter in ball-rooms and display in parties, concerts, and theatres? Paul would have the younger women taught to be sober, discreet, chaste, keepers at home, loving their husbands and loving their children. This is "natural affection;" but is it not sadly deficient?

And what shall be said of man, the more guilty partner in all these sins?—man, who forgets his family in the tumult of worldliness and covetousness, who finds his pleasure in the chink of dollars rather than in the prattle of his children, and who hates his offspring because they resemble himself, and exhibit the perverted traits which they derived from him and which he never has labored to correct?

No wonder that throughout Europe foundling hospitals receive and provide for hun-

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dreds and thousands of infants deserted by guilty and unnatural parents. No wonder that hordes of hungry, wretched children throng the streets of our great cities, being driven forth to beg money to buy rum for their unnatural parents at home. No wonder, when home is a place of unkindness and irreligion, that children go forth untamed and intractable, to become pests of society and denizens of prisons. No wonder that reform-schools, houses of refuge, and all the modern receptacles for juvenile delinquents, are demanded and multiply on every hand; for without the natural affection springing from a well-regulated home, a child becomes a mere waif on the wide waste of life, and is tossed and driven by every adverse wind and storm.

If we turn from the parental to the conjugal relation, do we not find the same lack of natural love? Men and women are married whom God hath never joined together. Conjugal infelicity and infidelity are the result. Wretched women, groaning beneath the tyranny of those who should love and cherish them as does the Lord the Church, and miserable men, domineered over by those who, as true wives, should reverence their husbands, engage in mutual quarrels, altercations, and recriminations, until finally divorce or death sunders a galling chain, and severs those who while united were "without natural affection."

In the direction of filial love, the same sad deficiency occurs. Children of unloving parents are all the more unloving. So they remember not the parent's claims. So imperfectly have parents discharged their duties, that children feel absolved from all obligation to them.

Consequently a parent is often deemed a mere encumbrance upon his property, a burden to his heirs. He is made to taste the hardships of a comfortless old age, and many persons feel in their heart to pray that they may never be *old*. True, children do not take their parents to the river Ganges and stuff their mouths with mud and drown them; but they do sometimes send them to the almshouse to spend their declining years, and often their death causes them no deep and heartfelt sorrow. Of course there is abundance of crape and ribbon, plenty of "deep mourning," and all the outside show of sorrow; but then there is the haste to hear the *will* read, and the quarrelling about the property left behind, that discloses the source and depth of much of this pious and decent respect for the memory of the dead.

Family ties also seem weakening. Brothers and sisters seem to forget each other, or sometimes do even worse. "Brotherhood is poor neighborhood." The old family feeling seems to be dying out. The old family gatherings and reunions become more and more remote. Families part asunder and are swallowed up in the whirl of business or the mania for money, and see each other no more. The kindness, good-fellowship, sociality, and brotherly and neighborly feeling of former days seem to be growing lamentably rare. And if all these things are so, are we not in that period of which Paul wrote?—"In THE LAST DAYS perilous times shall come; for men shall be . . . WITHOUT NATURAL AFFECTION."—*Hastings' Signs of the Times.*

THE PERSONAL ADVENT.

BY REV. CAPEL MOLYNEUX.*

"THE pre-millennial Advent is, I consider, placed beyond question in the Bible, and *it is a truth of* PRIME IMPORTANCE. Difference of opinion may prevail upon other prophetical points with comparative impunity, BUT DISSENT FROM THIS CANNOT BE ATTENDED WITH OTHER THAN MOST UNHAPPY AND PREJUDICIAL RESULTS. For, on such a supposition, what becomes of all the exhortations and admonitions abounding in Scripture, that we may '*be ready for the* Lord's return, looking for and hasting unto the coming of that day'? As far as we ourselves, and all who shall yet live for a thousand years at least, are or can be concerned, they are nullified and destroyed: till this lengthened period shall have elapsed, they can by no possibility have any

* "Israel's Future." By Rev. Capel Molyneux. Sixth Edition. London: Nisbet & Co., 21 Berners Street.

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force or application. If the Millennium is to occur before the Advent, there is no escape from this; a thousand years at least are then, of necessity, interposed between the present moment and the Lord's return; and if so, the idea of looking for that return, *or being* INFLUENCED BY ITS PROSPECTS, is utterly chimerical and absurd. To say that we may die at any time, and that this is virtually the same thing, is nothing to the purpose. *It is not virtually the same*, but quite a different thing. In one case our state will be perfect, in the other, at best, imperfect; in one case we shall occupy our glorified bodies, in the other be separate from our bodies, which will still be in their earthly sepulchres. But, be this as it may, it is not death, but his own Advent, that the Lord speaks of and holds out as the actuating motive to his people; and to put death in the place of the Advent is, as already observed, *to take a most unwarrantable* liberty with Scripture, and to incur a responsibility which reflecting and serious minds would, one might suppose, studiously avoid.

"The exhortations and admonitions referred to must, I maintain, be allowed to have their full force and intended application. They must be understood to *relate to all Christians* and at all times, and any interpretation which goes to destroy or weaken this must be at once repudiated and utterly rejected. For since believers in all ages and generations are bid to be ready and look for the Lord, *then it follows, and must be believed*, that in any age the Lord may come; and no interpretation of prophecy, whether of the Millennium or aught else, which is inconsistent or incompatible with this, should commend itself to our acceptance or be regarded as Scriptural for a single moment.

"This is conclusive against the post-millennial Advent. If it can only be maintained at a cost such as this, it virtually denies and of necessity forbids the application to ourselves and to all others, for at least a thousand years to come, the exhortations and admonitions in question! This is certain: who that is aware of it and well considers it will accept or attempt to uphold the theory?"—pp. 153, 154.

Editorial.

THE PERILOUS TIMES.

"In the last days perilous times shall come."—2 TIM. iii. 1.

WHETHER the phrase "the last days" be understood here to denote the last or Christian dispensation, its concluding season, or both (which we think most probable), it is not of moment for our present purpose critically to inquire. The general truth affirmed by the apostle we understand to be that during the Christian dispensation, even to its close, there should occur seasons of hardship and trial, of peril and perplexity. In other words, the apostle predicts that the gospel should not have a regular, peaceful, and triumphant progress through the earth. Obstacles and dangers of a marked description should oppose its success. However bright the sun might shine to-day, it would be no proof that dark and stormy clouds should not arise to-morrow. The prosperous breeze, inviting to the spread of every sail, or the ocean's calm, may suddenly be interrupted by the driving tempest. Nations and masses of mankind are like the symbol used in prophecy to represent them,—a treacherous and boisterous sea, on which those embarked in prosecution of philanthropic, benevolent, evangelical purposes must be prepared to encounter the ferocious gales of despotic fury or the sweeping tornadoes of popular passion. Such has been the history of Christianity in the earth from the beginning.

Seasons of progress and success in the

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preaching of the gospel have been followed with times of disappointment and disaster. Persecution has often countervailed prosperity. Apostasy from the faith has, in a few generations, desolated regions once resplendent in the light of divine truth. From the days of a persecuting Saul of Tarsus, the Christian religion has had its triumphs and defeats. It has never, in its purity and power, long maintained undisputed possession of the regions in which it achieved even its most splendid victories. Perilous times have sooner or later arisen, in which contests, hand to hand, of truth and error, have preceded its disappearance from one nation, and prepared the way for its entrance and glorious achievements in another. Never was a truer prediction uttered than that in the text. It is but another version of the Saviour's own:—"Nation shall rise against nation, kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights; and great signs shall there be from heaven. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake."—Luke xxvi. 10–12.

Centuries have recorded the verifications of prophecy. The world has never long been at rest, nor any nation in it, where the gospel has had its triumphs. In our own beloved country, with our genial institutions, with freedom to worship God, freedom to do right according to the dictates of a good conscience, with every opportunity and inducement to cultivate the arts of peace,—with every facility to spread the gospel, and, penetrating the recesses of the wilderness, lay the foundations firm and sure for many generations,—we have, indeed, had our glorious days of triumph and gladness, seasons of religious prosperity, powerful revivals of religion, some antepasts of "the days of heaven upon the earth." Driven from their homes by persecuting powers, our fathers westward took their course, bearing with them the standard of the cross to these ends of the earth, and here reared the noble temple of liberty, emblazoned in the light of the glorious gospel of the grace of God. Little here has been felt or known of the power of despotic persecution. We had almost concluded that days of conflict and peril had ceased, and that our march toward a glorious future was to be triumphant, our example radiant, resplendent, like a beam of light from heaven, to illumine the nations of the earth and induce the glories of the Millennial day. So thought President Edwards, Drs. Bellamy, Samuel Hopkins, and many of our Revolutionary fathers.

But what are these dark clouds that settle round us? What this thunder in our ears,—these lightnings that coruscate over our heads and gleam on our paths? The bruit of the tempest has waked us from our pleasant dreams, and we find ourselves in perilous times! "Upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth." Our future as a nation, to statesmen, politicians, and the masses of the people, is shrouded with gloom and darkness. The state has reeled and staggered like a drunken man. The bonds of our unity have been severed. The elements of dissolution have been at work. Harpies and vultures have perched upon and nestled in the tree of liberty. The Churches, instead of having exerted a conserving power, have been the first to exhibit the tokens of disintegration. "The land mourneth because of the wickedness of its inhabitants." God has a controversy with us. We may well fear—yea, can we help to fear?—the future, in view of present perils thronging around us.

The perilous times of which the apostle speaks take their characteristics from both the moral and political condition of the masses of the population. You will see man portrayed in the context. He says, "Men shall be *lovers of their own selves*," supremely selfish; "*covetous*," lovers of money; "*boasters*," replete with self-praise, substituting vanity and self-conceit for the charity that vaunteth not itself, is not puffed up; "*proud*," disdaining whatever judgment or opinion is opposed to their own; even rebelliously disregarding the authority of God,—as the use

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of the original word in the Old Testament Greek shows,—inflated with a spirit which will not brook restraint either human or divine; "*blasphemous,*" speaking evil of dignities, whatever is good, whether Christian people, members of religion, the Churches of Christ, the civil authorities, the Sacred Scriptures, or the one only living and true God, the Father, Son, and Holy Spirit, Jehovah, Elohim, the Three in One; "*disobedient to parents,*" regardless of the veneration and respect due to rightful authority,—parental, pastoral, and divine; "*unthankful,*" devoid of gratitude to benefactors; "*unholy,*" destitute of benevolence; "*without natural affection,*" indifferent to parental, filial, conjugal loves, the ties of blood and friendship, the dictates of humanity, hard-hearted and merciless; "*truce-breakers,*"—not only covenant-breakers, but, as the original word is elsewhere used to denote, *implacable;* men who will not stand by their engagements or meet their obligations, but break them whenever their passions or expediency invite; "*false accusers,*"—literally, devils, *i.e.* malignant haters and liars; "*incontinent,*" men who will not exercise self-denial or bridle their hearts, abounding in sensual depravity; "*fierce,*" men that will not brook contradiction, who disdain the charity which bridles the tongue, which suffereth long and is kind and is not easily provoked; "*despisers of them that are good,*" opposed to and contemning those that embark in benevolent efforts; "*traitors,*" men that, like Judas, will betray the Church and cause of truth, and the interests and authority of Christ himself, and sacrifice to their selfishness the very governments under which they live; "*heady, high-minded,*" kindred traits of character, men of such pride and overweening self-conceit, and so devoid of all humility, as to be self-willed, headstrong, unmannerly, and unwilling to hear the opinions and reasonings or take counsel of others; "*lovers of pleasure more than lovers of God,*" willing and ready to neglect the claims and interests of morality and religion, when they interfere with their personal gratifications; "*having a form of godliness, but denying the power thereof,*" professing Christianity, calling themselves Christians, members of churches, but ignorant of and opposed to the inner life and experimental power of the faith which works by love, and purifies the heart, and overcomes the world, and which is the very means and medium of the Holy Spirit's agency, by which we must be renewed and sanctified, if ever we shall be raised from "the world which lieth in wickedness."

These characteristics of the perils of the last days have been, in many particulars, at all times, and were especially in the apostles' days discernible in the heathen world, as he relates in Rom. i. 29–31, and are still in pagan countries. But his prophetic eye rested on the nations of Christendom. The apostasy, of which he elsewhere speaks, he here intimates shall culminate in the perils of the last days, when the vices which ruined pagan nations shall overspread the nominal Christian world.

Will, then, it may be asked, the preaching of the gospel prove a failure in the earth? Not if we rightly apprehend the design God means to accomplish by it,—that is, to save his elect. In the Apostolic Synod assembled at Jerusalem (Acts xv. 14, 15), James observed, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the prophets;" showing, from Amos, that the preaching of the gospel should be but elective in its progress until the restoration of the Jews and re-establishment of the dynasty of David. In Palestine, Egypt, Northern Africa, Greece, Asia Minor, Syria, Arabia, Armenia, Mesopotamia, and other and remoter Oriental regions, for nearly eighteen centuries, history has confirmed his comment on prophecy. After a few centuries, even the nominal, visible Church of God was overrun with corruptions, in which they still lie buried amid the desolations that have left them, and their national localities, regions of darkness, perishing into fatal decay. The uniform history of the past may well suggest the inquiry whether, till the predicted crisis arrives, that of the future will essentially differ from it, and whether sources of evil, causes of peril, may not at this day be developing in the nations of Europe, and among

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ourselves, the embryo of the apostasy predicted which shall link the destiny of present with past Christendom.

The great primary source of all evil and peril is, unquestionably, what operates now as it did in ages past, the corruption of human nature. Civilization and its refinements cannot change the depraved heart. Nothing but the power of God, by his Spirit and providence, can preserve the Church and world from being filled again, as they have been heretofore in different places, with destructive vice and immorality. Such swellings of wickedness in the earth as the apostle has predicted could never be looked for were men naturally virtuous creatures, under the mere moral government of God, which modern theophilanthropists represent the race to be. Perils from and perils among innocent beings is a moral absurdity. The native holiness and perfectibility of human nature, according to their idea who substitute a proud, bewildered reasoning of their own for the faith of the gospel of God our Saviour, or who make that gospel accommodate their skepticism, contrast most enigmatically and inexplicably with the phenomena that everywhere meet the eye, such as the reeking corruptions of earth, the constant tendency to demoralization among the masses of mankind, the subversion of governments, the wars of desolation, the tendencies to barbarism, the oppressions of tyranny, the ruin of empires, the ravages of pestilence, and the sudden destruction of cities and regions by earthquake shocks and volcanic eruptions. These are active agencies, as obviously operative at this day as in the past. The restless ragings of human passion among the nations are but the undulations of the symbolic sea, which never cease, and often run into mountain billows, lashed by the fury of the tempest.

The only satisfactory solution of the phenomena presented in the moral condition of the world is to be found in the teachings of the Scriptures, which proclaim the fact of a remedial government administered by Jesus Christ, the Son of God, in human flesh, as the Great Executive Deity of heaven and earth, dispensing judgment and mercy toward a fallen, corrupt, ruined race, to be consummated in the final retributions of that day when "he shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel." (2 Thess. i. 7, 8.) There are active antagonistic agencies at work, forces for evil, fountains of pollution, streams of mephitic vapor, spreading infectious death, which are only effectually restrained by the presence and power of the purifying Spirit of Christ. The moral aspect of the world varies as the causes restraining or stimulating human corruption vary in form and intensity.

The Christian Church receives but "the earnest of the Spirit," until "the times of the restitution of all things," however plentifully he may be poured out in different places. Let that Spirit be grieved, and cease to work and strive with men, what security will there be for the present nominal Christian world against the nascent perils of the future? G. D.

PROPHECY PRACTICAL.

Many persons are deterred from a study of the prophecies by an opinion that they are not practical in their bearings,—that they may minister to curiosity, but not to edification, strength, or comfort. Many expounders of the prophecies have taught that they can be of no possible service until they have been fulfilled. But surely this is wrong. They are of the nature of promises or warnings. They are promises or warnings with the addition of the element of time, and are manifestly designed to guide us in present doubt, to comfort us in present sorrow, to give us hope when all around tends to despondency and despair. Whence comes our expectation of a brighter age in our world's history? Whence comes the conviction that Christ is yet to triumph? that his people, though a little flock, shall yet possess a kingdom? that wrong shall yet give place to right, slavery to freedom? that the earth shall yet be filled with righteousness and peace? "We have a sure word of prophecy, *whereunto ye*

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do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

Professor Kurtz gives an admirable statement of the purpose of prophecy when he declares that its pre-eminent design is "to furnish the age to which it is given with a knowledge of itself, *i.e.* of its position and obligations, and also to render the same service to every succeeding age, in so far as its condition, wants, and obligations are similar to those of the former."

Is it asked, how can this be? how its chief design can be to furnish the *present* age with a knowledge of itself, when it is occupied with events which lie so remotely in the *future?*

The reason of this will appear by considering for a moment the character of those future events to which it directs our attention. It does not dwell on every aspect of the future; neither does it select events at random, events which have no connection with things which now are. "Its sole task is to present those developments of the future, of which the germs, the origin, or the first principles are already at hand." And it does this evidently for the purpose of throwing light on those germs and principles, that we may clearly understand their nature, that we may cherish whatever is good, and separate ourselves from whatever is evil.

Suppose the framers of our Constitution could have foreseen the course which slavery was to run in our land! Suppose they could have seen our country as it now is, rent by factions, desolated by civil war, brought to the very verge of ruin! Can we suppose for one moment that they would have countenanced slavery's continuance? They spoke strongly against it, as it was. They would have removed it at once and forever by the most stringent legislation, could they have seen it as it now appears.

The great object of prophecy is to throw light on the nature of principles which are as yet undeveloped; to let us know what they are, by showing us what they will be. And prophecy does this for the purpose of separating us from evil principles, however attractive and fascinating they may seem.

What diligent student of prophecy can have any sympathy, for instance, with the rationalistic movement of the age? Thousands are carried away with it, while he resists it from the first. He has already seen the goal toward which it tends. He has already been taught to abhor it as evil, as the germ of that antichristianism which, in its impious progress, is yet to lift itself up against the Lord himself.

In the same way the student of prophecy is weaned from the world and from all worldly entanglements and alliances. Its opposition and enmity to Christ may not now appear. Its friends may think him narrow-minded and righteous overmuch, because he withdraws from it. But in the prophetic page he has watched its development. He has seen it in its beauty, in its pride, and in its stateliness, an image of gold and silver and brass and iron; but he has also seen the insecurity of its foundation, the mingled iron and clay of the feet on which it stands, and he has watched it until "the iron, the clay, the brass, the silver, and the gold, have been broken to pieces together, and have become like the chaff of the summer threshing-floors."

In the "image" and the "stone" of Daniel, how clearly and directly are the world and the Church opposed! If we identify ourselves with the image, we put ourselves in the place of that which God will surely destroy. We are to have nothing to do with it, but to realize our union with Him who will execute judgment upon it, and who has declared that the friendship of the world is enmity with him.

This is but one of many practical tendencies of the study of the prophetic word. It shows us what in our own age is evil, and separates us from it. It calls us from all worldly associations and alliances, and bids us to keep our garments pure, that we may be ready for the coming of the Lord. L.W.B.

"O LIFE below,—how poor and sad!
One heavy sigh.
O life above,—how long, how fair, how glad!
An endless joy.
Oh to be ever done with dying here!
Oh to begin the living in yon sphere!"

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The Prophetic Times.

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Special Contributions.

THE AUGSBURG CONFESSION.

THE following article was sent to a prominent denominational paper in reply to an attack on our doctrine; but, in view of its exposure of the falsity of the editor's position in his exposition of the XVII. Article of the Augsburg Confession, it was refused publication, and his readers, many of them, are left under the impression that his interpretation, so unjust to us and incorrect in history, is the true one. I therefore forward to you the article refused, with the hope that, if published by you, some of the readers of his paper may read this reply, and thus be able to judge between us.

ARTICLE XVII. AUGSBURG CONFESSION.

It may be interesting to some of your readers to ascertain how Millenarians understand that portion of Article XVII. of the Augsburg Confession which is referred to the condemnation of Anabaptists. The clause alluded to is the following:—"They condemn those who circulate the Judaizing notion that, *prior* to the resurrection of the dead, the pious will engross the government of the world, and the wicked be everywhere oppressed." (German copy,—"the pious will establish a separate temporal government, and all the wicked be exterminated.")

To understand the force of this article, a few preliminary remarks may be necessary.

1. The early Fathers, and nearly all (if not all) Millenarian writers, have taught that the millennial age is only introduced by Christ *after* the resurrection of the saints. See writings of Bishop Newton, Mede, Bickersteth, &c.

2. The Anabaptists differed materially from such teaching, in that they taught *that they were authorized to* introduce it, &c. See Mosheim and Neander. Their error led to the most fatal results. If this, however, is a reason for rejecting the doctrine we hold, then revivals of religion, yea, Christianity itself, might be disbelieved for the same reason.

3. Luther and Melanchthon either held to the Augustinian view of the millennial age (Bengel's Memoir, and Horæ Apoc. p. 134), perhaps somewhat modified, or they supposed that part of the millennial descriptions would be fulfilled in this world and part in the world to come. It is difficult to name the view they really entertained.

4. They, however, because of some such opinions, *totally and emphatically rejected* the doctrine of a millennial age introduced by prevailing means, &c. And Luther even pronounced it a "*delusion*" and "*falsehood.*" (Com. on John x. 11–16.)

5. They held many views that Millenarians now hold, such as the nearness of the Advent (Luther, Mich. Life, p. 290, &c.; Melanchthon Op. tom. ii. p. 525); the duration of the world in its present condition until the six thousand years are ended (Luther, Memoir Bengel, p. 335; Melanchthon Op. tom. ii. p. 525. See "Voice of the Church," p. 160); the creation of the new heavens and new earth being a renewal of the present heavens and earth; that the righteous shall possess this new creation and the wicked be excluded from it (Luther, Table-Talk, ch. 57; see Remarks to Justus Jonas in the year 1541, T. E. p. 301; Melanchthon, Horæ Apoc. vol. ii. p. 137); that

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the Mohammedan power and the Papacy will only be destroyed at the personal Advent (Luther, Pope. Conf. p. 177–9; Melanchthon, Lord's Apoc. p. 238–9); and that then we obtain salvation, &c. (Horæ Apoc. vol. ii. p. 136).

6. In opposing the Anabaptists, they declared that the confederations of wickedness then existing could only be broken by the Advent of Christ, not by human power. ("Voice of the Church," p. 319.)

These positions have been fully and satisfactorily proven in numerous quotations from their writings by able writers in Germany, England, and this country. It is not necessary, therefore, to multiply them.

We are now prepared to notice the force of the XVII. Article, and the caution with which it is worded. The Reformers certainly would not contradict themselves. They did believe that *after* the resurrection they would possess this earth in its renewed state, and that the wicked would be removed. (See, in addition, Taylor's New Heavens and New Earth, and Dr. Tholuck on Luther, as quoted by Dr. Hitchcock.) Thus, in one form, believing precisely what Millenarians hold and teach, in another. Hence the force of "PRIOR *to the resurrection.*" They firmly disbelieved, as we do, that "*prior*" to that event the pious would engross the government of the world and the wicked be taken away. We teach, as well as the Reformers, that *prior* to the resurrection no such results will ever be witnessed, and thus with them condemn Munser, Cnipperdoling, Storck, &c. But, more, we believe this article not only condemns, owing to its peculiar and distinctive phraseology, Munser, but *all* who teach that *before* the resurrection of the saints the world will be converted and the millennial descriptions will be fulfilled; because, if this be so, then the saints would "possess the dominion and the greatness of the kingdom under the whole heaven," or "engross the government of the world," "*prior* to the resurrection." Does not the Article condemn this very idea, and did not Luther censure it in the strongest language? Since we teach neither what the Anabaptists hold, nor—what is now taught by many—that prior to a resurrection the dominion will be given to the saints, we cherish the hope that the Article is in complete harmony with our teaching. Much more might be said on the subject; but I shall only call the attention of the investigator to the following questions, suggested by the preceding:—

1. Can a single quotation be given from Luther's works, teaching that a spiritual millennium is still future, to be introduced by the preaching of the gospel, &c.?

2. Did he, in his arguments against the Anabaptists, even hint at such a state before the Advent of Christ?

3. Can it be proven from history that any *writer* existed, *prior* to Daniel Whitby, who held to the present modern prevailing millennial theory? If so, who is the writer? Remember, he must not be one who held to the Origenistic, or Augustinian, or Romish view of the millennial age, but one who teaches the Whitbyan theory, now almost universally received. It will require a Burton's skill to find him.

4. Can any writer be found, previous to Origen, who favored any other view of the millennial age than that adopted by Millenarians? If so, what writer is it?

5. Is it not the testimony of the most distinguished writers, friends and enemies, believers and unbelievers, that for nearly three centuries the Church universally held to the doctrine of the personal reign of Christ and his saints?

6. Was not this doctrine first fatally attacked by Origen and his followers, so that it declined?

7. Does not Luther, and every respectable writer after him, tell us that Origen and his followers, in view of their peculiar system of interpretation, should be avoided?

8. Can the charge of Gibbon the historian, that Mosheim in his allusions to Millenarianism "is not altogether candid," be sustained? (Note.—1. In one place he classes it among the heresies of Cerinthus in the first century, knowing as he did that *all* the apostolic fathers held it. 2. In another place—third century—he admits that the opinion of the personal reign was generally held, and "met with no opposition," until the time of Origen and Nepos. 3. Why place it among the

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heresies, when no one ever regarded it as such until long after the days of Origen and Jerome, and when the very fathers who wrote against the heretics taught it?)

9. Does not history show that, as Popery arose, this doctrine was crushed, and was finally condemned in council, because so seriously antagonistic to its spirit and pretensions?

10. Was not the doctrine still preserved and taught by that line of noble witnesses which we alone regard as forming the true Church of Christ,—the Waldenses, &c.?

11. Did not the spiritualizing system of Origen, &c., produce far greater alarm and confusion than any ever produced by the most rash and indiscreet Millenarians? Thus, *i.e.* Did not the fearful consternation (falsely charged on Millenarians by men who should know better) which filled the whole Roman earth at the end of the one thousand years dated from Christ's ministry, and the one thousand years dated from Constantine's conversion, arise from the accommodating, allegorizing system of interpretation which, dating the rise of the millennial age from these periods, was necessarily forced at the close of them to look for the end of all things?

12. Can any important doctrine, only introduced to the Church say in the eighteenth century, be true, if never found in any of the writings of the early Church for several centuries?

13. Is a doctrine to be rejected because it may in some degree, in the hands of others, have been allied with fanaticism or error? And, if so, what doctrine of the Bible could not be condemned?

Such questions can be multiplied; but, thankful for your indulgence and courtesy, I shall close. G. N. H. P.

The preceding is substantially (if not word by word) the article as forwarded, re-written from notes retained. Every Millenarian will understand the reason why I was mistaken in the anticipated "indulgence and courtesy." Comment is unnecessary. G. N. H. P.

WHEN SHALL JESUS "COME AGAIN"?

No. 2.

Let us next inquire, For what purpose shall he "come again"? This will not be difficult to perceive, if we read the Bible with simplicity of heart, believing that it means just what it says. What can be more simple than the language of the beloved disciple in narrating the words of Jesus? "I will come again to receive you to myself." This has reference only to true disciples,—to all true disciples in every age, as well as to those he immediately addressed. It has no reference to any others. None else, of any description, shall find any benefit when Christ comes. Foolish virgins, who have no oil in their vessels, shall feel only consternation and dismay. "To them that *look* for him he shall come the second time without sin unto salvation." The wicked are not looking for him. "When the Son of Man shall come in the clouds of heaven with power and great glory, he shall send his angels to gather his *elect* from the four winds from one end of heaven to the other." Saints of the first resurrection only shall "live and reign with Christ a thousand years." "The rest of the dead shall not live till the thousand years are finished." The same sentiment is plainly expressed in the 50th Psalm:—"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my *saints* together unto me; those that have made a covenant with me by sacrifice." It was with the rewards of the righteous only that Christ consoled his disciples, sorrowing and sad in the prospect of his leaving them.

But again he shall come to reign. He reigns now. Ever since all things were made by him, he has been upholding all things by the word of his power. In virtue of his divinity he is king in all the earth and governor among the nations, in his providential dispensations, or kingdom of providence. There is also a reign of grace. Ever since Abel was converted, and wherever the gospel was revealed and a true believer existed, the

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affairs of this reign have been managed. But this is the department of the Holy Spirit,—the third person of the Holy Trinity,—to whom in the scheme of redemption from eternity was assigned the work of opening the sinner's heart to believe, and applying the purchased redemption. But there is another reign to be inaugurated, the affairs of which are to be personally superintended by Jesus Christ. This reign, or kingdom, shall be fully inaugurated when he shall come again and take his great power, and reign in all the earth "the King of kings and Lord of lords." This is a very simple proposition to those who take the word of God alone and are not swayed by the opinions of men. There is no room for speculation here. The sure testimony of God must govern us. The Scripture is so full on this subject that the difficulty is to select. Peruse, for instance, the 24th chapter of Isaiah. The whole chapter is an account of the doleful judgment on the whole earth at the inauguration of this reign. And how does it close? In almost the very language which Jesus chose in describing it. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." The 32d chapter, also, is a display of the latter-day glory: yet a feature of it is, "Behold, a king shall reign in righteousness." Jeremiah, 23d chapter, is still plainer:—"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." See also in Micah a prediction of the Millennium: yet it is said, "And the Lord shall reign over them in Mount Zion from henceforth and forever." None doubt of the application of the 72d Psalm:—"He shall have dominion from sea to sea, and from the river unto the ends of the earth." This is enough to satisfy us where this reign or kingdom shall be located. Yet we love to quote the holy writings. See only Dan. vii. 27:—"And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." There is a brief notice seldom adverted to,—a note in the song of the redeemed in heaven:—"And we shall reign on the earth." (Rev. v. 10.) We quote only one more brief text:—"If we suffer, we shall also reign with him." (2 Tim. ii. 12.) Does this relate to the final state in heaven? According to our idea, God shall be all in all then, and not saints reigning over one another.

All acquainted with ancient prophecy may perceive that there are apparently contradictory statements concerning the promised Deliverer. This is what makes the prophecies somewhat hard to be understood. This is what confuses the mind of intelligent inquiring Jews. They lay hold of and build their hopes only on those which speak of the promised One that is to come, as a glorious conquering or reigning Messiah, and overlook the others. Once a Jew, when talking with a Christian on the subject, quoted only those prophecies last mentioned, of which there are so many glowing instances. "But," said the Christian, "these we interpret figuratively, or spiritually, and not literally." "Then," said the Jew, "you must allow me to understand the 53d chapter of Isaiah only figuratively, and not literally."

This overweening tendency to pass over the literal meaning of Scripture has an injurious effect on Christianity, especially in recommending it to those of Jewish extract or tendencies. And not only so: we think this spiritualizing method of viewing Scripture hinders the success of the gospel in other cases. The true use of Scripture is not so easily apprehended and remembered by unspiritual minds. This is true in regard to precept as well as to doctrine. We would have it to be understood as meaning precisely what it says, in the one case as well as in the other. Too many in the Christian Church would spiritualize away the very duties of the gospel, supposing they can be Christians in heart while they are very unmindful of its practice. We would have them taught that unless they comply literally, according to their ability, with the duties, which every child may understand, they can have no true

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comfort of hope, or right to esteem themselves true Christians.

We have only to say further, here, that this mode of interpretation is not only injurious, but unjust. There are some who have a disposition to take the threatenings of the Old Testament literally and the promises spiritually. For instance, they allow that those threatenings uttered in prophecy against some ancient cities and states—the enemies of God's ancient people—were all literal, and point, for proof, to the ruins of Egypt, Edom, and Tyre; but the glorious promised blessings in regard to Jerusalem, Zion, Jacob, and Israel were all spiritual, and comfortably apply them to themselves and to the Christian Church. This is uncandid and unfair. If we take Egypt and Babylon literally, even so we must take Zion and Jerusalem literally. God can as easily build up Jerusalem, and gather the outcasts of Israel, as fulfil the denunciations against their oppressors. And he will. Let us beware how we treat the Bible. If we stumble at the glorious promises relating to Christ's second coming, what better are we than the unbelieving Jews who were offended at the humility of his first Advent? It is a false humility in some who seem hurt at the idea of Jesus setting his foot on earth again, where he was so maltreated before. It will be the essence of glory and triumph when he comes not only to receive us who believe to himself, but to bind Satan in the bottomless pit, while he and the millions whom he hath redeemed from his thraldom shall live and reign with Christ in the very territory which he hath usurped and where he hath ruled so long. Will it be greater humility for Jesus to come to earth to reign than to come to suffer,—the very ideas held out of him in ancient prophecy? "God's ways are not our ways, nor our thoughts his thoughts." Our highest wisdom and best humility will be to receive as little children what he hath been pleased to reveal, and call no man master in matters of faith; "for one is our Master, even Christ."

The main idea in the question at the head of our paper has not yet been touched. We may begin to give some of our ideas on that in other papers.

A GRAVE DIFFICULTY.

MESSRS. EDITORS:—

There is one millstone hanging upon the rejection of a *literal* first and second resurrection, one thousand years apart, which I have never seen lifted off. We read in Rev. xx. 5, "The rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Now, let us apply to this text the sternest principles of logic and received exegesis. Can those who reject the literal "living again" object to the following conclusions?

1. Is it illogical to say that at the end of the one thousand years *they will live again?*

2. Is it illogical to say that this "living again" at the end of the one thousand years relates to *the same as "the rest of the dead"* who lived not again at the beginning of the one thousand years?

3. Then, is it illogical to say that this conclusion inevitably follows,—viz. that if they are persons, we have the same persons figuratively dead, yet living one thousand years that they may figuratively live again at the end of said one thousand years?

That the *dead* mentioned in verse 5 are *persons*, let me prove by bringing together the places where the word occurs in this chapter.

(*a*) But the rest of *the dead* lived not again until the thousand years were finished.

(*b*) And I saw *the dead*, small and great, stand before God.

(*c*) And *the dead* were judged according to their works.

(*d*) And the sea gave up *the dead* which were in it.

(*e*) And death and hell delivered up *the dead* which were in them, and they were judged every man according to their works.

(*f*) And *the dead* were judged out of those things which were written in the books, according to their works.

Lastly. Is it illogical to apply to the same word (*anazao*) the same meaning here which

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the Holy Ghost has authorized, when, too, that meaning does no violence to our text, but plainly elucidates it?

In Rom. xiv. 9, we read, "To this end Christ both died and rose and *revived*, that he might be the Lord both of the dead and living." As the word "rose" sometimes means to rise from a prone position, the word *revived* or *relived* (anazao) is added *to fix the meaning*,—viz. *a coming to life again from the dead*, which in Christ's case could not mean a conversion, or a figurative living again, but a *true resurrection from the dead*. Now, this strong word (anazao)—*lived again*—the Holy Ghost uses when he says, "that *the rest of the dead lived not again* until the thousand years were finished. This is the resurrection the first."

Will some one who rejects our belief of a resurrection of the just and also of the unjust, and separated from each by a Millennium, teach us how this millstone can be removed, that we may believe the truth, if we be in error? Till then, let us hold fast our faith. Let us seek that "first," that "better" resurrection of which the promise is, "Blessed and holy is he that hath part *in the first* resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." J. F. H.

THE FINAL RESIDENCE OF THE REDEEMED.

The final residence of the redeemed:—where is it? Is it on high? Up yonder? Above the sky? On some remote orb? So we are often told. But we are no wiser; for, after all, no locality is designated.

The final residence of the redeemed is *this earth*. That is the doctrine of the Bible everywhere. Not this earth, as it now is, polluted by sin and blighted and banned by the curse, but this earth as it shall be after the devil and his angels, sin and death and the grave, have been "cast into the lake of fire and brimstone," and it is restituted to purity, beauty, and glory surpassing those in which it shone when it emerged from the plastic wing of the Spirit brooding over chaos,—sparkling with brighter jewelry than the pristine dewy brilliants of holiness, bridal-robed in the smiles of Him who redeemed it with his blood, and vocal with his praise, never to be disturbed by the sin of man;—then *this earth* will be the fit and *final home* of the redeemed.

This is distinctly taught in God's covenant with Abraham, when he says, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting" (*eternal*) "possession; and I will be their God." This land Abraham and his seed have not yet got; but, to secure the fulfilment of this covenant, God has sworn that he will bring "them up out of their graves that they may possess it." From this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, it is manifest that *this earth is to be their everlasting residence*. Could God have declared it in stronger terms? If they are to inhabit the earth forever, after they are raised from the dead, or "come up out of their graves," if then *it* is to be given to them for an everlasting possession, it is evident this *earth* must be the place of their everlasting residence. So says Ezekiel (ch. xxxvii. 25): "And they shall *dwell in the land* that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall *dwell therein*, even they, and their children, and their children's children" (perpetual generations) "*forever*" (to eternity), "and my servant David" (or the beloved, that is, Christ) "shall be their Prince *forever* (or eternally)." If language could teach eternal residence anywhere, this teaches the *eternal residence* of the resurrection children of Abraham in Canaan upon this earth; for it is most positively declared by Jehovah that they and their children's children, through unceasing generations, shall dwell therein forever. But all the saved are to be with Abraham, Isaac, and Jacob in the kingdom: consequently, *this earth* will be the kingdom and the final residence of the saints.

The same doctrine is clearly taught by Daniel (ch. vii. 27):—"The kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to

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the people of the saints of the Most High, whose kingdom is an *everlasting* kingdom, and all dominions shall serve and obey him." The "kingdom under the whole heaven" must mean *this earth*, for we know of no other kingdom under the heaven, and the Bible speaks of none, and this kingdom is to be given to the saints. It is peculiarly worthy of notice that this kingdom is not "on high," nor "above the heavens," nor "away up yonder," as the kingdom of the saints is frequently said to be, but "*under the heavens.*" Here the common teaching of men and that of the Spirit of God are in direct conflict. Men say the final residence of the redeemed is on high,—above the heavens,—somewhere (but they know not where) in the unexplored regions of space; but Daniel, by the Spirit, positively teaches it is "*under the heavens;*" that is, the kingdom which the God of heaven shall set up upon *this earth*, and which shall "*never be destroyed,*" "but which shall break in pieces" and "consume all these kingdoms upon earth," and which shall stand "*forever,*" or to eternity. The same doctrine is taught by John in Revelation (ch. xi. 15): "The kingdoms of this world (earth) are become the kingdoms of our Lord and his Christ; and he shall reign *for ever and ever.*" It is a common saying, and one often used to conceal our ignorance, "Where Christ is, there will be heaven." We admit the truth; it is herein taught that the kingdoms, not of a world on high, or above the sky, but of *this world, earth*, are to become the kingdom of Christ, and that *here* he is to reign *for ever and ever*, or to eternity and eternity. If, then, Christ is to be on this earth forever, when renewed, and his dwelling-place is to be the dwelling-place of the redeemed, then beyond all controversy *this earth* is to be the final dwelling-place of his saints.

This doctrine is everywhere taught in the Prophets, the Psalms, the Gospels, the Epistles, and Revelation of John; but we shall not attempt at present to present it as exhibited in these. Enough has been said to convince every unprejudiced student of the Bible that *this earth*, restituted at the time of the restitution of all things, will be the final home and everlasting dwelling-place of the redeemed.

Instead, then, of looking for a home beyond the skies, to which we are to be taken by Christ after the Judgment, of which the Bible says not a word (for it never says that Christ will leave this earth after he comes to judgment), let us be looking for the *renewal of this earth*, which shall be accomplished at the "times of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began," and for which prophets and apostles, according to the promise of God, with one hope and faith looked; for *this* will be our glorious dwelling-place forever. *Then* his tabernacle will be with us, and our communion with him will be more intimate than that of Adam and Eve with him in Paradise before the fall. *Here*, on this earth, the second Adam, the Lord from heaven, with his glorious Bride,—the redeemed children of men,—*will dwell for ever and ever.*

JERSEY CITY.

[We do not hold ourselves responsible for all the views put forth by our contributors. The truths discussed in these pages extend over a wide range, and require, of course, that a broad margin be allowed for diversity in regard to the detail of doctrines held. This question of the locality of heaven—the final abode of the resurrection saints—is one about which students of prophecy hold different views. Our own opinion is that the restored earth will be the abode of the restored race,—*i.e.* of Jews and gentiles, made holy, but not attaining to the resurrection state; it will be the theatre of that kingdom over which the resurrection saints will reign forever, while their own abode will be the New Jerusalem,—a heavenly state, brought into connection with the earth, but yet *separate and distinct* from it, so that "the *nations* of them that are saved may walk in the light of it, and the kings of the earth may bring their honor and glory into it." (Rev. xxi. 24.)

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Selections.

THE HARMONIES OF GENESIS AND REVELATION.

No. 1.

No prophecy of Scripture, we are told, is of private interpretation. Each is no isolated fragment, which can be fully understood when taken alone, but is part of one harmonious system of divine truth. Its real source is not the human discernment or dim guesswork of the individual writer, but the mind of that Spirit who seeth the end from the beginning. And thus a patient and connected study is needful, in order to trace out the full meaning of these divine messages:—"For prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

This internal consistency, however, and harmony of mutual relation, is not peculiar to the prophecies, but extends to every part of the word of God. The great diversity of the writers in age, character, and style, only serves to illustrate more brightly the unity of that scheme of Providence and system of divine truth which they reveal to us. One mind plainly presides over the whole, and one breath of life animates every part of the message. As soon as we enter this glorious temple of divine revelation, we may see the inscription on its lofty archway, "I am Alpha and Omega, the first and the last, saith the Lord, which was, and is, and is to come, the Almighty."

A clear view of this unity in diversity, which pervades the whole word of God, is eminently suited to confirm the faith of Christians and deepen their reverence for its holy truths. It will be a complete antidote to the critical follies of those heartless anatomists who strive, with unholy zeal, to resolve the law and the gospel alike into a chance-medley of uncertain legends, and sicken our ears with profane fancies about Jehovah and Elohim documents in the books of Moses, and the mythical origin of the gospel narratives. The impiety of these vain attempts is equalled by their folly. It needs only a close and patient study of the word of God to discover harmonies beyond the reach of human skill, and a divine and secret unity amidst endless diversity, that speaks to the conscience and heart of the Christian more plainly than the stars to the devout watcher at midnight,—"The hand that made us is divine."

In the present paper my object is to unfold one striking example of this unity by which the various books of Scripture are looped together in the special harmonies of Genesis and the book of Revelation. No two books of the Canon are so remote in time, or so completely contrasted in their most distinguishing features, when viewed as merely human compositions. The interval that separates them is more than fifteen hundred years. The first is a simple and unadorned history, the second a series of highly poetical visions. The first is the simplest form of Hebrew prose; the second, composed in a language then unborn, embodies the main features of Hebrew poetry. The first is a record of common events on earth; the second, to a great extent, a visionary description of wonders in heaven. The first is the preface to the law; the second, a supplement to the gospel. The first was written by the adopted son of Pharaoh's daughter, learned in all the wisdom of Egypt; the second, by an unlearned fisherman of despised Galilee. One of them is full of almost innumerable details, the names of persons, places, and domestic annals of the most minute and various kind; while the other scarcely stoops to plant its foot upon earth, but dwells on a mount of high and holy vision that seems far raised above all the petty details of space and time. When the former was written, Israel had scarcely begun to be a nation, and were

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either in Egyptian bondage, or still far from the promised land. But when the exile received his visions in Patmos, Israel were already outcasts from their land and wanderers through the nations, after an inheritance, through fifteen hundred years, of the temporal promises made to their fathers. All things on earth were changed,—Egypt, Canaan, Babylon; only God and his promises of grace and plan of redeeming love remained unchangeable. And hence, if we can show the existence of a marked and special harmony between the earliest book of the old covenant and this latest and crowning message of the new dispensation, so that they answer to each other, like the loops in the curtains of the tabernacle, we shall have a clear proof of their divine workmanship, and that the sacred penmen, under the guidance of the Holy Spirit, have indeed made them according to a pattern in the holy mount of God.

Now, the first harmony appears in the general subject with which these two books of Scripture are respectively occupied. "Man has a mind of large discourse, looking before and after." The word of God meets this law of human thought, and reveals to us Him who "was, and is, and is to come." Thus history, doctrine, and prophecy are the three parts of revelation which answer to this threefold name of Jehovah. History reveals to us Him who was,—doctrine, Him who is,—and prophecy, Him who is to come. And thus history and prophecy are like two opposite poles of divine revelation, which are harmonized by the unity of those divine attributes of truth, holiness, and mercy which they display in ages past or in ages to come.

Now, the two books in question exhibit this contrast in its extreme form. The former carries our thoughts back to the birthday of the world, and the other leads them onward to the final judgment. When united by the intervening books of the canon, they represent to us a scheme which goes back to the first hour of creation and reaches onward into eternity. And yet, amidst this real contrast, the unity of design is equally apparent, since the canon of revelation is thus enlarged into a complete portraiture of the whole course of divine Providence, from the beginning to the end of time. History and prophecy thus conspire together to complete the outline of His counsels, who is the first and the last, the same yesterday, to-day, and forever.

But it is when the comparison is pursued into its various details that the resemblance and harmony come more fully to light. Let us endeavor to trace it under a few leading particulars, as they arise.

I. The book of Genesis opens with a narrative of the great work of creation. Its first utterance is that comprehensive truth, "In the beginning God created the heavens and the earth." Creation is the key-note from which the divine music begins, though it modulates quickly into another and minor key of sin, curse, and judgment.

Now, when we turn to the Apocalypse, we see that this key-note, after long ages have intervened, is taken up once more, and forms the closing passage to the whole compass of the divine melody. "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat on the throne said, BEHOLD, I MAKE ALL THINGS NEW. And he said unto me, Write, for these words are true and faithful."

What a simple and sublime harmony here discloses itself between the earliest and latest messages of the word of God! It opens with a glorious and magnificent truth,—the creation of the heavens and earth by the will of the Almighty. But sin and death find entrance, and long ages of sadness and sorrow intervene, till God himself, by a vivid and expressive figure, is said to repent of his own work. Then, after a long delay, the promised Deliverer appears. And still there is another season of hope deferred, while darkness covers the earth, and gross darkness the people. But his work of love advances slowly and surely, conquering and to conquer, till at length, by the light of pro-

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phecy, we see the promised redemption complete. And now creation, like the fabled phœnix, is seen rising once more out of the ashes of sin and corruption. The first heaven and the first earth will pass away, with sin and sorrow, crying and tears, and the terrible curse which has eaten out, like a canker, the glory of the works of God. Yet the language which announces the final triumph of love carries back our thoughts to the day of the first creation, when the morning stars sang together, and all the sons of God shouted for joy. He whose name is Alpha and Omega, the beginning and the end, sits upon the throne of judgment, and the voice which consummates the redemption reminds us still of the birthday of the unfallen universe:—"Behold, I make all things new."

II. In the six days' work of creation, the first step was the emanation of light. "The earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light. And God saw the light, that it was good, and God divided the light from the darkness. And God called the light day, and the darkness he called night; and the evening and the morning were the first day."

Thus the book of Genesis opens with this beautiful description of the natural change when "orient light" exhaled from the darkness, and began to brood over this lower creation, to aid its progress into order and beauty. In striking harmony with this statement, the Apocalypse closes with a prophecy of that divine and uncreated light which will supersede, in the homes of the blessed, all outward sources of illumination, so that the alternations of day and night will be lost in one unbroken day of eternal glory. The heavenly city descends from on high, "having the glory of God, and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal." And how does the description, as it continues, rise in grandeur and beauty! "And the city had no need of the sun, neither of the moon, to shine on it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it. And the gates of it shall not be shut at all by day; for there shall be no night there." And still the Spirit seems not content without once again fixing our thoughts upon this celestial splendor, which eclipses the glory of natural light, however beautiful, either in the inventions of man, or even the outward works of nature, and repeats the sublime promise, "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

Thus, the old creation, in its first-born offspring and purest and highest gift, serves only for the type of a higher blessing, which shall be the inheritance of the redeemed in the ages to come. The word of God, in the book of Genesis, begins by pouring the flood of natural light over the outward universe. It ends, in the book of Revelation, by exhibiting that supernatural light, proceeding from the throne, which will swallow up the other with its own intenser radiance, and form the blessed portion of countless spirits, redeemed from the darkness of the fall, who shall see light forever in the light of God.

III. The next main feature in the history is the threefold separation of this lower universe. "And God said, Let there be a firmament in the midst of the waters.... And God called the firmament Heaven.... And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good."

Here we may digress for one moment to explain that obscure phrase which has given rise to many speculations in earlier times,—"the waters that are above the firmament." Its clear and simple meaning, in my opinion, is that portion of water which our atmosphere sustains in the state of vapor, and which is therefore invisible. The firmament, in this description, is nothing else than the boundary to our sense of vision. All below the firmament is visible, as the earth and seas, and the clouds that float in our lower atmo-

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sphere. All that is invisible, by contrast, is represented as above the firmament. In other words, it is removed beyond the sphere of our natural vision. And thus the natural heaven, the treasury of the unseen powers of nature, is a fitting emblem of that higher heaven, the object of faith, which is the treasure-house of all the things unseen and eternal.

Now, if we turn to the Apocalypse, this threefold division is one prominent feature of its emblems, which meets us again and again with a peculiar frequency, hardly to be found elsewhere in the word of God. It appears first in that celestial anthem where all creatures join in the praises of Christ: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth on the throne, and to the Lamb for ever and ever."

It appears again, almost with equal distinctness, in the sixth seal. The heaven is seen to depart, as a scroll when it is rolled together, and every mountain, the main feature of the land, and every island, the only habitable portion of the sea, are moved out of their places. In other words, the convulsion, whether in letter or figure, affects alike all these three divisions of the lower universe.

In the series of the trumpets, the same character appears, with only the addition of the rivers of water, as a fourth element. For these are like a golden thread, binding together these three parts of the universe. They are linked with the heavens in their rise, with the dry land in their progress, and with the sea as their final home. One trumpet accordingly affects the earth, another the sea, and another the lights of the starry firmament.

The same allusion is found, still more plainly, in the solemn oath of the mighty angel which announces the long-delayed close of the mystery of God:—"And the angel lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, that there should be time no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets."

In the vision of the twelfth and following chapters the same distinction is the basis of the prophecy. First the woman is seen in heaven, then the Dragon is cast down to earth, and lastly the Beast is seen rising from the sea. And it is found more plainly in the voice of the angel, who proclaims the everlasting gospel:—"Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made *heaven*, and *earth*, and *the sea*, and the fountains of waters."

Finally, in the vision of the last judgment the same allusion appears in a distinct and manifest form:—"I saw a new heaven and a new earth; for the first heaven and first earth were passed away, and there was no more sea." There is here a plain reference to the early history of creation, and the threefold division then constituted by the word of God,—the firmament, the dry land, and the gathering of the waters:—"God called the firmament Heaven. And God called the dry land Earth; and the gathering together of the waters he called Seas." The commencement of the sacred history and the close of the sacred prophecy, like the loops of the tabernacle, correspond perfectly with each other.

IV. The history records the appointment of the heavenly luminaries, and their double office. They were to be for signs and seasons and days and years; and also to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. The Apocalypse presents them to our view under precisely the same features. They are there used as signs or emblems of spiritual truths, the measures of sacred chronology, and marks of contrast between light and darkness; and it closes with a description of that state where their office is superseded by the perpetual daylight of heaven.

First, they are used as signs or emblems of spiritual things. The seven stars in the

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hand of the Great High-Priest denote the angels of the seven Churches. The darkened sun, the blood-red moon, and the falling stars, are the emblems under the sixth seal, and omens of divine judgment. In the fourth trumpet the sun, the moon, and the stars, all the lights of heaven, are darkened in the firmament, and one-third of their light withdrawn, as a sign of the coming woes. The woman seen in heaven, an emblem of the Church of Christ, is clothed with the sun, has the moon under her feet, and on her head a crown of twelve stars. The fourth vial is poured upon the sun, and scorching heat is given it to plague the sinful nations. In all these cases the heavenly lights of the fourth day are used for most expressive emblems in the symbolical universe of the prophecy. Again: these lights were for seasons, for days and years. To this fact there is a very striking allusion in the various mention of the prophetic intervals. The first woe, the treading down of the Holy City by the Gentiles, and the dominion of the beast, all works of darkness, are defined by the periods of the moon, which was appointed to rule over the night. But the prophesying of the witnesses, the sojourn of the woman in the wilderness,—all that relates to the children of light,—is measured by days or years, the periods of the sun, which was appointed to rule over the day. And, last of all, when the redemption is complete, the divided rule of these luminaries is replaced by the unchanging glory of the Creator and Redeemer. "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

(*To be continued.*)

JEWISH SOCIETY FOR THE COLONIZATION OF PALESTINE.—We learn from the *Allgemeine Zeitung des Judenthums* for August last, that a vigorous effort is now being made among the Jews in Germany, France, and elsewhere, for the express purpose of "founding and promoting a colony of Jews in Palestine, who are to be devoted to agricultural pursuits."

THE COMING OF ELIAS.

BUT the question is, whether it is to be believed that the Old Testament prophecy above referred to has been completely fulfilled in the appearance of St. John, or in the mission of Elijah on the occasion of the transfiguration of Christ. One feels inclined to doubt it, when we read that the prophet Malachi adds (iv. 5): "That Elijah would be sent *before the coming of the great and dreadful day of the Lord.*" The supposition, therefore, that this prophecy (although, as implying a reference to a certain person, it be fulfilled) must be regarded as yet unfulfilled, seems not improbable. As it is the nature of all the Old Testament prophecies, that the object of the prophecy can be *represented* in a previous manifestation *without its meaning being exhausted*, so it is, in like manner, here. The period at which Christ lived was by no means, it is true, the prophesied "great day of the Lord;" but that entire period, up to the destruction of Jerusalem, *bore a certain resemblance to the latter days*, and had, in like manner, an element (the Baptist St. John) which typified the future appearance of Elijah. It is probable that from this chain of ideas proceeded the indefinite, "If ye will (wish to) receive it." .... (Matt. xi. 14.) "As the Tishbite once labored of old as *emendator sacrorum*," so he shall come forth also at his second appearance. He is no creator of a new order of things in the spiritual life, but, by strictness and earnestness for the law, he stems the course of sinful confusion, and reintroduces a state of order. Into this scene *Messiah* steps forth as Creator. .... For the appearance of Elijah at the transfiguration as little exhausted the prediction of the prophet (Mal. iv. 5) as did the sending forth of the Baptist. *Each was merely a prefiguration*, adapted to Christ's first appearance in his humiliation (which the Old Testament more plainly marks as distinct from his second coming), but the prophecy itself remains, awaiting its fulfilment at Christ's future appearance.—*Olshausen on the Gospels*, pp. 63 and 237.

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Editorial.

"THE LAST TIMES, AND THE GREAT CONSUMMATION."

THIS is the popular title of a revised and enlarged edition of a volume from the pen of Joseph A. Seiss, D.D., of Philadelphia, published in that city, and for sale at our office. The estimable character and high standing and influence of the lecturer among the people of his numerous and respectable congregation and the inhabitants of the city generally where he resides and is best known, are sufficient to bespeak for this work a respectful and serious attention. It is a neatly-printed 12mo volume, and contains an amount of varied information on the subjects treated of, seldom to be found in so compact a form. The style is perspicuous and pleasing, well adapted to the author's design to give increased currency to the views which he so ably advocates.

The author is deeply in earnest in his descriptions relative to matters of faith, which, though extensively ridiculed, misrepresented, and calumniated both in the past and at the present day, have nevertheless been embraced and inculcated by the earnest hearts and eloquent tongues of many of the best, most learned and devout men in all ages and sections of the Church of Christ. It has been the common faith of apostles, evangelists, martyrs, and saints, in all nations where Christianity has prevailed and access been allowed to the study of an unrestricted and open Bible. It is the common faith of many ministers and people in all the evangelical denominations of Protestant nations, that our Lord Jesus Christ, according to his promise, will so come again to earth in like manner as he was seen by his apostles and brethren, at his ascension, to go up into heaven. This is the hope of Israel, and the remedy for all the woes and wretchedness, the crimes and commotions, in this fallen world.

We present a brief notice of the contents of this interesting volume to our readers, in the hope that such a short review as comports with the limited pages of "The Prophetic Times" may induce many of its readers to possess the work and give it a serious and careful perusal. The first discourse presents the general topic,—viz. the personal, visible coming of our glorious Redeemer; and by the numerous arguments taken from the Scriptures the author irresistibly proves it to be premillennial. Nothing but a preconceived theory, assumed as the interpreter of the plain language of the Bible—which language is intelligible to the child—can resist the force of his arguments. The second discourse corroborates the conclusion in the first by grouping and harmonizing the events predicted to be cotemporaneous with the Saviour's Advent. In the *third* discourse, which is on the Restitution of all Things, the author examines the popular, though very vague and fanciful, idea of the annihilation of the earth, and exposes its fallacy and absurdity.

The text in 2 Peter iii. 10 lends it no countenance, as one acquainted with the Greek idiom cannot fail to perceive. The author troubles not the reader with criticisms appropriate to the scholar, his design being to address the English reader. But we may remark that a simple change of punctuation in accordance with the Greek idiom wrests this verse, as found in our English version of the New Testament, from the hands of imaginative poets who have misled thousands. "The heavens shall pass away with a great noise; and the elements shall melt with fervent heat; the earth also; and *the works* that are therein shall be burned up." In all these great geological changes here described so tersely, there is no intimation whatever of the total flux, much less the evaporization, of this globe. In the *fourth* discourse the author, after an examination

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of the different hypotheses in relation to "the first resurrection," corroborates his interpretation of Rev. xx. 4–6, as understood according to the uniform sentiment of those who, in all ages, believed in the personal coming of Christ, showing that the resurrection of the dead will take place in two great epochs,—the *first*, that of the *just* at his appearing again, when the martyrs, and those who have not worshipped the beast, &c., shall be raised to reign with him a thousand years.

In the *fifth* discourse the lecturer shows that the Messiah's reign or kingdom is not the present evangelical or New Testament dispensation, but is one to be ushered in at the second Advent, and for which the gospel is preparatory.

In the *sixth* and *seventh* discourses the author shows "The Judgment Day" to be progressive,—a dispensation of itself,—and unfolds the results of its administration upon the *nations* of the earth. In the *eighth* discourse you have the subject of the *Restoration of the Jews*, with the objections urged against it considered and refuted, and the New Testament teachings in relation to it ably presented. His illustration of "the world to come," suggested by the light of the transfiguration of the Saviour,—as contained in the ninth discourse,—cannot fail to commend and exalt the glories of the world's Millennium, in the estimation of all who look for the blessed hope, even the appearing of our Lord Jesus Christ, and enhance the spirituality which true faith in him produces. In his *tenth* discourse the author gives a summary of testimony on the subject from the days of the apostles and fathers, and from the Reformation to the present time, showing how they contrast with those current among modern professors whose ideas of the Millennium have been formed in the mould of Whitby's "theory," avowed to be such by its primogenitor, and under the influence of Origen's plan of allegorically interpreting Scripture. In the *eleventh* and *twelfth* discourses the reader will find discussions on the time and signs of Christ's coming, and in the Appendix notes and additions, authorities and books referred to, which will be of much value to those earnestly seeking to know the truth, and willing to investigate a matter of such infinite importance as the glorious hope of the Christian and the security of the world's future.

We hail this fifth edition of Dr. Seiss' Discourses, and assure our readers that they can find nowhere, within so short a compass, so much valuable and practical aid for the investigation, and understanding, of what forms the warp and woof of the whole Bible, —viz. the coming of the Lord, though now, as it was predicted, made the theme of scoffers and blasphemers,—both in the pulpit and out of it,—whose ignorance alone palliates their guilt. G. D.

DESTINY OF OUR EARTH AND RACE.

I. THE ANTECEDENT PROBABILITY.

What is to be the final destiny of our earth and the race that peoples it? This cannot fail to be a question of great interest to all serious, thoughtful dwellers on our globe. In regard to the earth itself there is but little room for difference of opinion. That it will emerge from the purifying conflagration of the latter days, with the rays of its long-lost loveliness restored to it, to enter on an unending course of blessedness and glory, is settled by the apostle, when, after his sublime description of the baptism of fire that yet awaits this material creation, he says, "Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness." (2 Pet. iii. 13.)

With all who acknowledge the paramount authority of God's word, this passage is conclusive. It fixes the destiny of the earth. It leaves no room for two opinions on that subject. But nothing is determined here as to the destiny of the race who people the earth. The question, What is to become of this race? remains an open question. As the earth itself is to be renewed and continued forever, it would seem most natural to expect that there will be some connection kept up between it and the race which now peoples it. We propose now to consider, in the light which Scripture throws upon the subject, what this connection will be.

Of the different views held upon this sub-

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ject we shall only speak of two. In the opinion of some students of prophecy, the further increase of the race will be cut off after the second resurrection and the final judgment. Then the wicked will be cast into the pit of perdition, and the earth, in its renewed and glorified form, will become the everlasting abode of the righteous.

In the opinion of others, there will be no cutting off of the increase of the race. They believe that the design of God, through the gospel, is, so far as concerns the stock of the race, to purge out from it the taint of corruption—the virus of original sin—and make it pure and holy. They believe that the judgments of the last days, and the regenerating and educational influences to be brought to bear upon the race during the long, happy period of the millennial reign, will be instrumental in securing this blessed result. They will "bring a clean thing out of an unclean." They will produce such a change in the character of this race that the prophet's declaration will be true of it, where he says, "The people also shall be all righteous: they shall inherit the land [or the earth] forever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. lx. 21.) The race thus purified will not attain unto the resurrection state, but be still partakers of flesh and blood. They will marry and be given in marriage, and thus will people and possess the earth, in successive generations, forever, even for ever and ever. And the people of this purified race, thus possessing the earth, will constitute the subjects of that kingdom promised to "the people of the saints of the Most High,"—"the children of the resurrection,"—who are to be "kings and priests unto God and the Lamb." This "royal priesthood,"—this "Church of the first-born," this happy company "elect according to the foreknowledge of God,"—will constitute "the bride, the Lamb's wife," and, made "equal unto the angels," will dwell with their glorified Redeemer in the "holy city, the heavenly Jerusalem," and thence, with him, will administer the affairs of that kingdom which is to "fill the whole earth,"—a kingdom which "shall not be left to other people, and which shall never be destroyed."

This is the view of the destiny of our race, and its final connection with the earth, which it is now proposed to consider in the light of Scripture. In the view here taken, the undersigned desires to be considered as expressing only his individual opinions, and not as speaking for the brethren whose names are associated with his own in this periodical.

In subsequent articles the testimony of various passages of Scripture upon this subject will be considered. The *antecedent probability* of the view here taken is the only point to which attention is now asked.

Now, let us suppose that sin had never entered our world. Suppose that, without the strange dislocation occasioned by the fall, our first parents had retained their innocency, and had gone on in the course then opened before them: what would the destiny of their race have been? Can there be a doubt on any one's mind in reference to the matter? The history of the race then would have been a history of uninterrupted happiness and glory, continued on through everlasting ages. The race, all holy, would have possessed the earth to its utmost limits, and would have continued so to possess it, in successive generations, forever. If the question of a surplus population arises as a difficulty, all that need be said is, that, though that would be a difficulty to us, it would be no difficulty in the way of Omnipotence. Translation to other scenes could easily have done for the world in innocence what death has done for the world under sin, in providing an outlet for the overflow of its population.

And if such would have been the destiny of our race on the supposition that sin had not entered the world, then we are fairly warranted in assuming that such was the original purpose or design of God respecting our race and our world. If that was God's purpose originally, it must be his purpose still; for he never changes his plan. His solemn and emphatic declaration is, "*My purpose shall stand*, and I will do all my pleasure." The entrance of sin has not interfered with that purpose or set it aside. It has only interrupted it. It has caused a delay in the execution of that purpose.

This delay has given an opportunity for

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the introduction of the plan of redemption. This plan contemplates the accomplishment of two great objects. One of these is the gathering of an elect remnant out of the different nations of the earth, while the race is under the dominion of sin. This elect company, when their number is completed, are to be a "peculiar people" unto God their Saviour. They are to occupy a relation to him, as "kings and priests," which no other creatures of his hand will occupy. They will be "to the praise of the glory of his grace" in a very special sense. But this is only *one* of the objects contemplated by the plan of redemption. The other object which it aims to secure is *the restoration of the race* to a condition of purity like that in which it was originally created. When this is done, the original purpose of God will be carried out. The race which he created pure will be brought back to the purity of its creation-state, and will then go on to possess and people the earth forever.

Very many Christians never regard the work of redemption as contemplating any thing more than the first of these objects. But this is greatly to circumscribe the glory of redemption. It is to put the part of a thing, and that, too, a minor part, in the place of the whole. It is to regard the preservation of the fragments chipped off from a great diamond by the lapidary, in his work of polishing it, and carefully gathered up by him, as the whole design of his labor; losing sight of the glory that will accrue to him from the precious stone itself, when the polishing and setting of it are finished, and it is seen shining forth, in peerless beauty, the admiration of all who behold it.

The purpose of Christ's manifestation was, we are told, that "he might destroy the works of the devil." (1 John iii. 8.) Now, the chief work of Satan was, corrupting and deteriorating our nature. He infused the virus of sin into the stock of our race; and, however many individuals may be saved from among the descendants of Adam, it never can be said that the work of Satan is destroyed while that virus remains working in the race. But let that virus be purged out, let that race be cleansed and made pure, and then in literal truth it may be said that thus far, at least, the work of Satan is destroyed. But if you say the gospel does not contemplate the securing of this result,—if you admit that it only designs the salvation of a chosen number of individuals, taken out from successive generations,—and if when this result is secured the race is to be cut off and become extinct,—then it is clear that Satan will have accomplished a work that can never be destroyed. That extinct race will be an enduring monument of his triumph. He will have it to boast that he so far succeeded in his work as to bring Jehovah under the necessity of changing his purpose, of altering or modifying his original design. This is a thought not for a moment to be indulged. And, this being so, we are compelled to admit the idea of the restoration of the stock of the race to a condition of purity. When this result is secured, and the race, made holy, is in possession of the restored earth, peopling it with successive generations of holy, happy beings, just as we must suppose would have been the case if sin had never entered the world, then we shall see that the remedy introduced by the gospel is a full and sufficient remedy. It will fairly meet and repair the ruin wrought by sin. It will bring the world and the race back to a position analogous to that they would have occupied if sin had never darkened the world, and the curse had never made it "groan, being burdened." Thus, the history of our race while under the power of sin, instead of being *all* the history contemplated for it, is but a parenthetical interruption of its history. When this parenthesis is completed, the stream which sin had disturbed and polluted, with the disturbing element removed, will be brought back to its original channel, and flow on, through unmeasured ages, in peace, in purity and blessedness unspeakable.

Thus far the destiny of our earth and race has been looked at from a single point of view,—viz. that which is afforded by the *antecedent probability* of the case. In subsequent articles it will be examined in the light of Scripture.

R. N.

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The Prophetic Times.

Vol. I. SEPTEMBER, 1863. No. 9.

Special Contributions.

[For the Prophetic Times.]

MODERN CIVILIZATION.

We hear a great deal in these days about our present "Christian civilization." If by the term it is meant that Christianity has done much to modify the present aspect of the world, there can be no objection to it; but so far as it identifies Christianity with the present forms of the world's culture, it embodies a grievous error.

It seems to have been forgotten in these last times, that there is no fellowship or compromise possible between Christ and the world. We need to go back to the first principles of the doctrine of Christ, and to be taught anew the essential truth that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." We might also learn from the "sure word of prophecy," that in these last times this outward garb of Christianity is merely assumed by the world in order to deceive the Church. It is Satan's endeavor to substitute a Christianized worldly culture for the Gospel of Christ. It is his last and most successful effort to palm off upon the world, and alas, too, upon the Church, his artful substitute for that divine kingdom "of which God hath spoken by the mouth of all his holy prophets since the world began."

And this reveals the true character of what are called "Christian states." They are the forms in which this latest phase of the power and culture of this world is expressed. They doubtless subserve a most important purpose in the economy of God's providence, but they are not founded upon the kingdom of Christ, and therefore must be taken down and removed. They are the final experiments of man to become his own Messiah,—his last efforts to work out the problem of his destiny, without the coming and kingdom of the great Restorer.

And herein we discover the necessity for that great tribulation which is to precede that coming. In all the ideas and institutions which characterize the age, there is more or less compromise between Christ and the world, an artful interweaving of the false with the true. In times of persecution the line between the Church and the world was more distinctly drawn. Now, no man can trace it. Those gifted with spiritual insight to discern between light and darkness are few. Hence, when he shall come, whose fan is in his hand, to thoroughly purge the world's threshing-floor, what wonder if he smite the earth with a heavy flail. Nothing less can separate the chaff from the wheat. Where the miner finds ingots of gold lying around loose, the process of collection is easy; but where the metal is fused and crystallized into the rock, the ore must be first bruised and washed and tried by fire.

So, although the ore of the world contains much true gold, yet it is not separate from the earthy mass around. Hence, when the Great Refiner comes to gather the gold to adorn and enrich his kingdom, it must be with fire and hammer.

Hence, too, Gentile Christendom must be rejected, as were the Jews, from occupying the field of the kingdom of heaven, and for substantially the same reasons. Whatever its profession, its language practically has been, "We

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will not have this man to reign over us." Moreover, that kingdom cannot rest upon the worldly and defective basis of this present order of things. This would be to repeat the experiment, which, if we may so speak, failed in the case of the Jews. The Gospel of the kingdom is not now preached to the Gentiles for their conversion as nations, but to gather a chosen generation out of them all, to be the royal priesthood of the future.

God hath concluded both Jews and Gentiles in unbelief, that, in the revelation of this divine kingdom which is to come, he might have mercy upon all. S. C. B.

ATHEISM OF THE AGE.

It is the great sin of our race and age, that they are attempting to unfold and perfect themselves by the aid of merely natural powers and resources. They would move forward to the goal of perfection, upon the plane of mere naturalism. They virtually recognize no being or power above nature. Nature is their father and mother, their god, their judge, their redeemer. They pride themselves in being the subjects only of the kingdom of nature. The highest loyalty they acknowledge is a loyalty to nature. The highest virtue they praise is obedience to nature. The only rewards they expect to share are the rewards of nature. The only punishments they expect to suffer are the punishments of nature. The only restorative power for either a diseased body or a sinful soul they acknowledge, is the self-rectifying power of nature.

God is thus excluded. They may, indeed, as they do, especially in these latter days, make familiar use of the term God, and loud acclaim about religion in general. They may claim to believe in God, and to worship God, but it is a God mixed up with and inseparable from nature. It is a nature-god, and their worship is nature-worship. It is not a God who, in the anguage of inspiration, "is over all, blessed orevermore,"—a God who *made* universal nature, who infused into it and executes its laws, who comes down upon, revolutionizes, and remoulds nature, however and whenever he chooses, in ways and for ends determined by his own infinitely free and self-active will.

Especially do they repudiate all idea of God, the Cross-bearer, the Incarnate Sufferer, the Sacrifice and Propitiation for sin, and yet to be King of all the earth. The cross, like the kingdom of Christ, is supernatural; it descends from God out of heaven. Its power is not of this world, but of God. No natural connection is discoverable between it and the end it achieves,—the glory of God in the redemption of man. Naturalistic philosophies do not compass it. Therefore do the philosophers of this world spurn it, and the race, as a whole, turn away from it with scorn. They seek glorification without humiliation, the crown without the cross, deliverance from sin without confession and renunciation of sin. They would insure a transfiguration of the flesh without a crucifixion of the flesh, and the redemption of the world before God's judgment of the world. They would demonstrate the perfectibility of man, but without the aid of God's grace.

Hence the nations have always betaken themselves to their civilizations, their philosophies, and their culture. In their inventions, arts, and sciences, they have sought development and perfection. Upon these they have relied. Here they have reposed their hopes of the world's progress, and the world's ultimate redemption. And whenever they have made rapid advances in these, they have vaunted themselves of their inherent capabilities, and shouted with elation their steady approach to the goal of glory. Thus have they ever evinced the latent conviction of their heart, that civilization is greater than the cross, and culture mightier than grace. Thus are they attempting to demonstrate that the grace of God is a superfluity, and that the cross is only a revered relic of a rude and barbarian age.

And in none of the past ages of the world's history, we fear, has this insane falsehood, this intoxicating delusion, been more potent than in our own. We fancy we are making a rapid advance towards perfection; and undeniably there has been progress, amazing progress. In art, in science, in civilization and enlightenment, in our political institutions, in our indus-

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tries and our social economies, in our discoveries and inventions, we have doubtless made an immense advance on all preceding generations. By philosophical research, we have discovered the hidden laws and secret springs of nature; by chemical analysis, we have dissolved her material forms, and obtained command of her forces; by appliances of art, we mould all matter to our will, and evoke the subtlest agencies lurking beneath its exterior, to do our bidding; we yoke the whirlwinds to our car, and flash our thoughts with the lightning from continent to continent; by our inventions, both time and space are well-nigh annihilated; by our metaphysical acumen, we have even invaded the silent and unseen realms of the soul, penetrated its mysterious depths and recesses, read its thoughts, analyzed its affections, instincts, and sensibilities, classified its powers and measured its capacities, and upon the basis of this wondrous knowledge, by our political sagacity, we have erected social, civil, and religious institutions superior, as we fancy, to those of all previous ages.

As a consequence of all this, society has shot forward beyond all precedent in every department of a visible and material progress. It has put on an unsurpassed beauty of form, and an elegance and refinement most exquisite. Every circle feels the new impulse. The entire body politic is fired by the unwonted inspiration. Not a power lies dormant. Not a man but is making the most of himself, which it is possible for him to make in the exercise of his merely natural powers. The world is evidently rushing with lightning speed to some consummation,—the velocity is already frightful,—but is it to glory or to shame, to God or Satan? This is the question. This is the problem which can be solved only in the light of God's word, unless, indeed, his providences as at present seen among the nations are aiding in its solution.

The believers in a natural human goodness, in a natural development towards perfection, say it is to honor and glory. But we think far otherwise, since it is an exaltation of humanity without God. We do not discover that this progress involves or results in an increasingly distinct and devout recognition of God, but quite the contrary. His supernatural interpositions in the gift of a Revelation, in Inspiration, in the Atonement, in Regeneration, and in the predicted Coming and Kingdom of God, our Savior,—these are virtually denied; they were never before so generally disbelieved by the masses. This progress is, therefore, essentially towards Atheism. It is an exclusion of God from his own world. H. N. B.

STRICTURES, ETC.

A LETTER-WRITER from this city, in giving an account of the sermon of the Rev. Dr. George Duffield, the retiring Moderator, delivered at the opening of the General Assembly of the Presbyterian Church, says, for the benefit of the *New York Independent*, and its readers, some things complimentary of the speaker, and the power displayed in the discourse, &c., but laments that the author's views of the world presented therein, and of its prospects, were too gloomy and discouraging, and the same ability bestowed on a theme more cheering, would have been productive of much greater good. He does not pretend to affirm or deny whether the last times were faithfully sketched by the speaker, nor whether the times predicted in the Sacred Scriptures as characteristic of the last days, are not rapidly developing themselves in the state of society here and in Europe, &c., but as best suited to the tastes and temper of the readers of that flippant periodical, he passes the whole matter off as unworthy of serious consideration by the sneering solution, that the gloomy hue of the discourse is justly attributable to the influence of "the Millenarian fancies," which it is well known the author has long entertained. Millenarian fancies! That is equally a sneer at "The Prophetic Times," and some of the most learned men and ablest writers of former ages. If the letter-writer had ever made himself acquainted with the names that emblazon the long catalogue, from the days of Polycarp, Papias, Justin Martyr, and Irenæus, down to the present day, or examined carefully the writings of the learned Mede and Daubuz, and hosts of others of a former century, or of many

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of the present, both in Europe and the United States, then the sneer is the very height of impudence. We cannot think that it was any minister of the Gospel, or pastor in this city. If so, it is only a pregnant proof that the author of the discourse had not sketched, in too strong colors, the perils of the last times. If sneers are to be substituted for argument,—laughter for sober investigation,—on the subject of the second coming of Christ, the pleasure-lovers, sensation seekers, and self-conceited ignoramuses that know not enough to restrain the indecencies of their exhibitions, may raise the laugh and gratify the vanity of such letter-writers. But the apostle Peter says, "in the last days there shall come scoffers walking after their own lusts, and saying, 'Where is the promise of his coming?' for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The profane and impious scoffings in these last days, help to swell the general tide of corruptions increasing daily in the church and world.

No Trifling.

Selections.

THE HARMONIES OF GENESIS AND REVELATION.

No. 2.

V. The history, in the last two days of Creation, exhibits three main events, the creation of the moving things of the sea, of the beasts of the earth, and, lastly, of man himself, as their common lord and governor, to whom dominion is given over all these lower creatures.

Now, when we turn to the Apocalypse, it exhibits an exact and complete analogy to this primitive succession. In the thirteenth chapter a monster is presented to our view, which has the sea for his birthplace, and exercises, for a time, a mighty and cruel dominion. We have next a second beast, rising from the earth or dry land, which shares in this bestial dominion, and exercises all the power of the first beast in his presence. Then succeeds a vision of one like unto the Son of man, sitting on a cloud, who appears to execute judgment. A later vision (chap. xix.) presents the relation between them in a clearer light. The Son of man, who is also the Word of God, appears clothed with the vesture of Divine authority, and claims to himself the supreme dominion, for "on his vesture and thigh a name is written, King of kings and Lord of lords." The beast from the sea, and the beast from the earth, or the false prophet, are taken captive by the armies of the celestial Horseman, and are cast alive into the place of punishment. The usurped and bestial dominion is finished, and Man, in the person of the great Redeemer, assumes his original and long-forfeited supremacy: "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." The empire, first of brutal force, the Leviathan of the deep, —and then of fraud and deception, the wily and lamb-like pretences of false religion and subtle priestcraft, shall perish forever, and be succeeded by the everlasting supremacy of reason, love, and holiness, in the person of Jesus Christ our Lord.

VI. According to the history, after the six days of creation were finished, there ensued a sabbath of rest. "On the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

The prophecy in the close of the Apocalypse exhibits an evident antitype of this primitive history. At a time which is evidently future, and probably near at hand, and when six thousand, or nearly six thousand, years of the world's history are finished, a glorious vision of hope and peace is presented to our view. "I saw

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thrones, and they sat on them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Here only a few remarks appear needful, to illustrate and confirm the intimate relation between the type in the history and the antitype in the prophecy. And first, St. Peter tells us that, in the sight of the Lord, a thousand years are as one day. Six thousand years, the past duration of the world from the time of Adam, will thus answer to a period of six days, the time of creation. The space of a thousand years, here predicted, and evidently future, will answer to the seventh day, which followed the work of creation, the first sabbath of rest. And this resemblance is confirmed by the immediate antecedent in either case. In the history it is the dominion of man, constituted lord over all the lower creatures, whether in earth or sea. In the prophecy it is the victory of the Son of man over all his enemies, and especially over the beasts from the earth and from the sea, with the first commencement of his visible reign of peace and righteousness. Those also who share this dominion are called blessed and holy, terms which apply most fitly to the first great sabbath of a ransomed universe, and to the character of all those who partake of its holy blessedness.

VII. The history next exhibits to us the earthly Paradise, with the tree of life in the midst of the garden, and the tree of knowledge of good and evil. Amidst all the variety of that beautiful and fertile landscape, our eyes are fixed on these only; one of them the occasion of the first entrance of evil, and the other a divine and healing remedy. Man, however, perversely tasted the forbidden tree of knowledge, and lost access to the tree of life; and hence began the long, weary course of sin and sorrow.

In the prophecy, the record of redemption, no mention is made of the tree of knowledge, though the effects resulting from its bitter taste are conspicuous in every part of the visions. But, on the other hand, the tree of life appears in it, from first to last, with added features of dignity and spiritual glory. Its place is the heavenly Paradise, along the banks of the river of life. The single tree is now replaced by a prolific grove, yielding every month its celestial fruitage, and even its very leaves are endued with a medicinal virtue. The type of the history passes into a symbol in the prophecy, and is transfigured and glorified in the change.

The first mention of it occurs in the opening vision, in the message of our Lord to the first of the seven Churches: "He that hath an ear, let him hear what the Spirit saith unto the Churches. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." It is thus made to usher that galaxy of delightful promises by which our Lord has provided comfort to his people to the end of time, and introduced the solemn revelation of coming judgments.

After these warning visions have run their course, and the vessel, through stormy seas of change, has reached its haven of rest, the tree of life comes once again into view, and closes the whole Divine message. "In the midst of the street, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Blessed contrast, between the sin and misery of Eve, in tasting the tree of knowledge, and the happy privilege of the heavenly Bride, feasting on the love of God, which is life and peace, forever and ever!

And here the relation is the more striking, because no mention of the tree of life occurs elsewhere in the New Testament. It is reserved for this latest message, that it may serve to clasp together the volume of inspiration, and illustrate the marvellous unity of design which pervades the whole.

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VIII. Another feature of the history is the mention of the rivers which watered Paradise at the beginning. Its fertility was maintained by the confluence of four different streams. The first of these compassed the land of Havilah, where there was gold and bdellium, and the onyx stone. The second had its source in the land of Cush. The third was Hiddekel, where Daniel afterwards received his latest prophecy; and the fourth river was Euphrates.

Now here also the prophecy exhibits features of resemblance, varied by contrast, but only the more expressive of their mutual harmony. The four streams watering Paradise, fitly represent the confluence of all the variety of creature happiness. But the higher blessedness of the redeemed flows direct from the uncreated source of all goodness. God himself is their portion. With him is the fountain of life, and in his light they shall see light. And thus the heavenly Paradise is watered by one single river, with this significant description, that "it proceedeth from the throne of God and of the Lamb." The type, in passing into a symbol, is modified, to express a deeper happiness and a higher glory. It is not all the varieties of created beings on which the blessedness of the saints will depend, but on God the Creator, and the co-equal Son of God, their Divine Redeemer. It is not the land of Cush or Asshur, with all its resources of worldly greatness, that will supply the fountains which refresh their spirits; but peace, like a river, flows to them from the God of peace, and love blesses them forever, from the very Fountain of uncreated and eternal love.

But this does not exhaust the beautiful harmony between the historical type and the prophetical antitype in these rivers of Paradise. The gold, the bdellium, and the onyx stone, carry our thoughts at once to the further description, in the same vision, of the city through which the celestial river is seen to flow. There, under the name of chalcedony, the onyx is seen among the foundations of the city, but is joined with a rich variety of "all manner of precious stones," while the street itself is "pure gold, as it were transparent glass." Again, the River Hiddekel is mentioned elsewhere only in Daniel's latest prophecy, which has the closest and most varied relation to the visions of the Apocalypse. It was on the banks of the Hiddekel that the prophet had that revelation of our Lord, which minutely resembles his later appearance to the beloved Apostle. It was on the banks of the Hiddekel that the heavenly querists obtained the answer, which finds its exact counterpart in the voice of the sun-bright Angel. "I heard the man, clothed with linen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and sware by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accomplished scattering the power of the holy people, all these things shall be finished." Here the substance of the whole Apocalypse, and almost the very words of that oath which forms its central message, are linked with the revived mention of the third river of Paradise.

But in the case of the fourth river, the relation between the history and the prophecy is still more apparent. The Euphrates is first named in this description of the earthly Paradise. After the fall and banishment of man, its name is linked with a mournful record of human pride and ungodliness, the confusion of Babel, and every evil work. In Isaiah it is contrasted with the gentle stream of Siloah, and represents the old Assyrian Empire, in the height of its worldly pride and ambition, under the fierce Sennacherib, who perished suddenly by a Divine judgment. In the New Testament the only mention of the Euphrates is in this prophecy. Here it meets us in the second woe, and under the sixth vial, and is placed in evident contrast to the river of life, which waters the Paradise of God. From the border of its streams issues forth the severest woe upon a corrupt and worldly Church, and those streams are afterwards dried, upon the approach of judgment, to prepare the full triumph of the true Cyrus, the king of righteousness and of peace. The river which once watered the earthly Paradise, after being defiled and degraded by scenes of violence and pride, which had revelled and triumphed for long ages in old Babylon, disappears, at least in figure, under

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the vials of judgment, and the vision afterwards reveals to us its only substitute, in the pure river of the water of life, proceeding from the throne.

IX. The marriage of Adam and Eve, though earlier in time, appears next in the order of the narrative. It was clearly the latest work of the sixth day, which ushered in the first sabbath of rest. Eve, after being fashioned during the sleep of Adam, is brought to him as his bride, and the celebration of their marriage closes the history of creation. It was a time of heavenly rejoicing and of earthly happiness; but still the blessing, to the eye of wisdom, was incomplete. Instated in the dominion over all the creatures, our first parents were still ignorant of the deeper mysteries of good and evil, and unclothed upon with the glory of supernatural grace. "They were both naked, the man and his wife, and were not ashamed."

The Apocalypse here presents a counterpart, where the features of contrast only deepen the harmony between the early type and the antitype which closes the drama of Divine providence. What is the last main event which is there exhibited, before the commencement of the sabbatism of a thousand years? It is the bridal of the second Adam, the Lord from heaven. "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his bride hath made herself ready." Yet, while the resemblance is clear and full, the contrast is no less apparent. All the secret imperfection of the type is revealed in the glorious antitype. The creature no longer stands alone, in unsullied, but naked, purity; on the contrary, it is clothed upon with a Divine beauty, the robe of supernatural grace, wrought by the power of the Spirit of God. "And to her it was given that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." No fig-leaves of vain and false excuses for sin, like those with which Adam and Eve endeavored to conceal the deformity of sin, nor even the sacrificial clothing of skins, which denotes the pardoning mercy that first conceals the shame of the returning and penitent sinner; but robes of beauty and glory, like those which form the clothing of the great High Priest himself, the perfect image of Christ, in righteousness and true holiness, whereby the beauty of the Lord their God will be around his ransomed ones forever and ever, and they shall be pure as he is pure, holy as he is holy, and perfect as their Father which is in heaven is perfect.

Here we may pause for the present. The history of creation has revealed to us many harmonies: the narrative of the fall will disclose others, more sad and mournful in the type, but in the antitype not less delightful and glorious. Even these may serve to impress on our minds more deeply the meaning of that glorious title of our Lord, the frontispiece of his holy prophecy: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which was, and which is, and which is to come, the Almighty."

THE "JUDGMENT OF THE RIGHTEOUS."

No. 2.

In our previous article, we considered when this judgment will begin and what will be the stages in its progress.

We now pass on to consider the third branch of our subject, What is the nature of that judgment of which the people of Christ are to be the subjects? This is a matter of deep personal interest. It is, moreover, a grave and solemn subject to reflect upon. And the precise point on which I would fix attention is this, Will the sins of God's people be brought into remembrance at that time? or will the judgment in reference to them, only make manifest the degree of their individual faithfulness in the service of Christ, so as to justify God, in the view of all, in assigning them the positions they are severally to occupy? We take the latter view. We cannot see it to be *consistent either with probability* or *with Scripture*, that the judgment of God's people shall involve the making manifest of their sins.

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It is *not consistent with probability.* Consider the nature of that forgiveness extended to every repenting and believing sinner. It is a *full* forgiveness. The believing soul is declared to be perfectly just before God, by the imputation of Christ's righteousness. Is it probable that sins so forgiven should be remembered again? Why, among ourselves, if one man sin against another, and he forgive him, is it consistent with any principle of right feeling, that after a period has elapsed, he should call that sin to remembrance? A principle of worldly honor would unhesitatingly condemn such a course, and the higher principle of the Gospel, which actuates a Christian man, would confirm it. Moreover, is it probable that "the spirits of just men made perfect," who have been with Christ for one or two, nay, for twenty or thirty centuries, basking in his smile, and rejoicing in his love, shall, after such a lengthened period of blessedness, leave that glorious condition of Divine favor? Is it probable they shall stand as culprits before the bar of their Savior, and be covered with shame and confusion before the innumerable company of angels, and the general assembly and church of the first born? We hear little of our first parents after the fall. But suppose they repented and were forgiven, shall they be arraigned before the bar of Christ for that one first, fearful sin, which "brought death into the world and all our woe?" Shall that black act of prime rebellion be then dragged forth to light, and exhibited, in all its fearful colors, before their sons and daughters of every generation? And so with Noah, and Abraham, and Jacob, and David, and others. They sinned, they repented, and God said to them, "I have put away thy sin." Yet, shall those same sins be brought forth again in all their hideous deformity? It is certainly inconsistent with probability that this should be so.

And surely it is not *less inconsistent with Scripture.* There are two classes of Scripture directly opposed to this idea. The one class embraces those passages which show the character of that forgiveness provided by the Gospel; the other class embraces those which describe the feelings experienced by Christ's people at the time of the judgment. Now, when God speaks of pardoning the sin of his people, he says that sin is "covered;" it is "hidden;" it is "not imputed;" it is "put away;" it is "blotted out;" it is "cast behind his back;" it is "cast into the depths of the sea;" it is not to be mentioned, or even *remembered* any more. But can these diversified and strong expressions be reconciled with the idea of the sins of God's people being brought to light at the judgment? Will God go down to the depths of the sea, and bring up the sins once sunk there? Will he uncover what he once covered? Will he seek out what was once hidden? Will he bring back what was once put away? Will he impute what he once declared should not be imputed? Will he cause to gather again the dark cloud that was once blotted out? Will he bring before his face again that which he had once cast behind his back? And if not, then how can the sins of his people be brought forward in the judgment?

And then look at that class of passages which represents the feelings of God's people at the time of the judgment. They are spoken of in one place as having "boldness in the day of judgment;" but if their past transgressions are to be brought into account, in any way, before a sin-hating God, there can be no boldness felt. In another place it is said that Jesus will present his people "*faultless* before the presence of the Father with exceeding joy." There are two words in this passage which bear strongly on the point before us; these are "*faultless*" and "*joy.*" *Faultless* bears upon it. The power of sin, the presence of sin, the record or remembrance of sin, must be wholly put away from those who are to be pronounced *faultless.* And the word "*joy,*" as here introduced, implies the same thing; for no creature can have joy in the presence of God, if a single act of his past transgressions is to be mentioned or remembered against him. Sin is a disturbing thing; but it is *rest,* and not disturbance, which Jesus will bring to his people when he comes. Sin is a disquieting thing; but those who are justified by faith have *peace* with God, and not disquietude. Sin is a polluting and defiling thing; but Christ's people

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are to stand before him at last, "without spot or wrinkle, or any such thing." Sin is a condemning thing, and you may sooner separate the shadow from its substance, than sin from condemnation. Wherever sin is found, its condemning power will be felt. But "there *is now*," and there will *be forever* "*no condemnation* to them that are in Christ Jesus." And where condemnation is not to be pronounced, sin is not to be found. And then how decided, how perfectly conclusive on this point, is the passage in which St. John says, "And now little children abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming." This cannot be if there is to be any coming up again of our sins, even in the most dreamy, dim, and ghost-like forms of remembrance. Sin is a dispiriting thing; it makes men timid, it makes them tremble before God. Confidence and sin may go very well together here, where God is forgotten; but oh! they can never, never stand together in his presence. Sin is a disgracing thing, and *shame* must be attendant whenever it is seen in the light of God's countenance; and if Christ's people will not be ashamed before him at his coming, then we may be sure it will only be because their sins, which have been pardoned, will not be allowed to appear against them, in the judgment of the last day. That judgment, in reference to them, will have no aspect towards condemnation. "Every one of us," says the apostle, "shall give account of himself to God." But this account will have reference only to the improvement each has made of the talents committed to him. It will be a judgment of gracious approval, so that "every man may receive his own reward, according to his own labor." And thus we have an answer, in clear accordance with Scripture, to our third inquiry respecting the nature of that judgment of which the people of Christ are to be the subjects, in the day of his coming.

In conclusion, *How interesting a point of view this subject presents, from which to contemplate the privilege of being a Christian!* He has a judgment to look forward to, in which he will have no sin to answer for. If you are a Christian, your sin has been put away, and this putting away is thorough and abiding. Death will not bring it again into view. The light of eternity will not disclose it. The solemn scene of judgment will not call it up. The robe of Christ's righteousness, in which all his people will stand arrayed, is so ample, so perfect, so glorious, that "God will not behold iniquity in Jacob, nor see perverseness in Israel." They will appear before him as righteous as his own Son is. This is the foundation of their boldness and confidence. Here is the secret of their not being ashamed before him. What a distinction! What a blessing! Who would not stand on the lofty elevation of this most glorious privilege? "No weapon formed against them shall prosper, and every tongue that rises up against them they shall condemn: this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord!" No sin to meet and answer for in judgment. This is the Christian's privilege! A blessed thing then it is to be a Christian!

But we remark again that our present subject suggests distinctly with what this blessing stands connected! "*Abide in him* that ye may have life," says the Apostle Matthew. "*Abide* in him." Now, of course, a person must *be* in any particular position before he can be said to "*abide*" therein. And what is the condition contemplated? It is being "in Christ." And what does this imply? Let the apostle answer. "If any man be in Christ, he is a new creature." This language refers to those whose souls have been thoroughly converted to God, and who are living humble, holy, and consistent lives as the proof of their conversion. "Abide in him," does not mean simply to abide in the church. Multitudes are in the church who are not in Christ. Multitudes abide in the church all their days, who yet never abide in Christ. They make a profession of religion, and then rest in that. They feel as if they must be safe because they are in the church. The most solemn exhortations and warnings are set aside as not referring to them because they are members of the church. Now let me get inside of your profession, and say to you, that if your profession is all you have to rest on, it is good for nothing. The important thing is, Are you

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loving Christ and living for him? Are you like Christ, and is it your aim to become daily more and more like him? Are you clinging to his cross? Are you resting on his sacrifice? Are you treading in his footsteps, and imitating his example? This is what is meant by being *in Christ*, and a patient continuance in this course, this is to *abide* in him. And it is only those who do thus abide, who will have confidence and not be ashamed before him when he comes.

And how striking is the contrast exhibited by this subject between the condition of those who are in Christ, and those who are not in him. The soul in Christ has no sin to meet in the day of judgment; the soul *not* in Christ has nothing *but* sin to encounter there. You may think you have done many good things in your lifetime, my dear unconverted reader. But you have not done one that will bear the light of the judgment. The very best actions you have ever performed will condemn you, and plead trumpet-tongued against you. With nothing but sins to meet you there, and no answer to give for one of a thousand of their multitude, and with no advocate to plead your cause, O, what will you do? Well might the prophet ask, "Who may abide the day of his coming, and who shall stand when he appeareth?" And this appearing of the Son of Man, with the voice of the archangel and the trump of God, may be very near. It is not the other side of the period of millennial blessedness with which it stands connected, but *this* side, where we are. None can tell how near it may be. Are you ready for it? Can you bear to think of the judgment without an advocate? And yet, till Jesus is your friend, you have none! Will you not seek his face and favor without delay?

"Beneath his cross come view the day
When heaven and earth shall pass away,
And thus prepare to meet him."

"None ever saw this world as it was in its first creation, but only Adam and his wife; neither shall any ever see it until the manifestation of the children of God, that is, until the redemption or resurrection of the saints..... Adam, therefore, as a type of Christ, reigned in the Church almost a thousand years. The world, therefore, beginning thus, doth show us how it will end, viz., by the reign of the second Adam, as it began with the reign of the first. These long-lived men, therefore, show us the glory that the church shall have in the latter day, even in the seven thousandth year of the world, *that Sabbath when Christ shall set up his kingdom on earth.* According to that which is written, 'They lived and reigned with Christ a thousand years.' .... Hence, therefore, in the first place, the dragon is chained for these thousand years."—*John Bunyan on the First Chapters of Genesis.*

"Christ did never actually deny his having such a visible glorious kingdom upon earth as that which his disciples looked for; only he corrected their error as to the time of this kingdom's appearing. Christ did not say to them that there should never be any such restoration of the kingdom to Israel as their thoughts were running upon; only he telleth them that the times and seasons were not for them to know; thereby acknowledging that such a kingdom should indeed be as they did from the holy prophets expect. Herein was their error, not in expecting a glorious appearance of the kingdom of God, but in that they made account that this would be immediately."—*The Mystery of Israel's Salvation, by Increase Mather.* 1699.

"The latter chapters of Ezekiel, describing the erection of a certain temple, are involved in so much obscurity, that it seems difficult to arrive at any determinate conclusion respecting the import of that mysterious prophecy. It is certain that the attempt to spiritualize it produces little besides perplexity and confusion; nor have we any example in Scripture of an allegory so perfectly dark and enigmatic as it must be confessed to be on that supposition."—*Robert Hall's Works*, vol. iv, p. 405.

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Editorial.

THE ENOCH TRANSLATION. No. 1.

THE opinion that has so long prevailed in the modern Christian church, and is still proclaimed from the majority of pulpits, that the resurrection of all the dead will be simultaneous, cannot bear examination in the light of the Sacred Scriptures. It is not a mere fanciful speculation that there will be different resurrection periods, corresponding to various classes of the dead; nor is it only a highly probable conclusion, at which we may arrive with confidence, drawn from plain hints contained here and there in the Bible. The First Resurrection is plainly *revealed;* and stands out in bold relief as one of the grand landmarks of future events.

While there is a great difference between doctrines distinctly stated, and occasional hints, however frequent, it nevertheless does not follow that the many allusions and types of the Holy Scriptures afford us no light. They may, indeed, be misinterpreted; but, if rightly used, they are as valuable to the theologian, or pious, plain Bible student, as circumstantial evidence is to those who practise in the courts of law. It is true that since the time of the illustrious presbyter and church-father Origen, figurative interpretation has been carried to such extremes, as to cast discredit upon the literal, and to lead to that system of spiritualizing, which is the hydra-headed source of the theological errors which so extensively prevail in our day. It is not necessary, however, on account of this abuse, to reject the real light which the right interpretation of types and allusions is calculated to give.

An attentive reader of the New Testament quotations from the Old, will readily perceive that sometimes passages which seemed insignificant, contain a profundity which was entirely unnoticed by the teachers who lived in the time of the Jewish dispensation. Thus, for instance, a pious Jewish reader could not with certainty predicate what became of Enoch. In Genesis 5 : 24, we are informed that "Enoch walked with God, and he was not; for God took him." The analogy of Scripture and a close comparison of passages, could only lead to a probable *conjecture* respecting his fate, viz., bodily translation. But in the New Testament, the subject blazes with light in Heb. 11 : 5, through the Holy Spirit's revelation that (μετετέθη τυ μὴ ἰδεῖν θάνατον) "he was *translated*, that he should not see *death*." Compare Hosea 11 : 1 with Matt. 2 : 15; Exod. 12 : 46 with John 19 : 36; Ps. 97 : 7 with Heb. 1 : 6.

Inasmuch, then, as we have in the Bible the clearest evidence that the saints will be raised from the dead at a time when the wicked dead will, without exception, remain intact, it becomes an interesting inquiry whether any further information has been vouchsafed, calculated by legitimate induction to throw additional light on the *order and details* of the events connected with the transformation of the living and the raising of the dead saints, and the translation of both to meet the Lord Jesus in the air.

When we attentively regard the statements of both the Old and New Testaments, but especially of the latter respecting the Personal Coming—ἐπιφάνεια (appearing) or παρουσία (presence)—we find particulars that seem at first sight flatly to contradict each other. Knowing, however, as we do, that such contradictions, arising out of our limited apprehension, cannot be real, but only apparent, since all truth is consistent with itself, we are guided to investigations that have a surprising result. Some of the most eminent writers on prophecy that have appeared within this century (such as Bickersteth, Birks, and others), have, in this manner, been led to the conclusion that the first resur-

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rection has several *stages;* that the great body of believers will be translated shortly before the end of the dispensation, during "the great tribulation;" but that a smaller number of living saints will be gathered as a kind of first fruits, and be translated *before* it begins, being "counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." This preliminary stage of the first resurrection has been denominated *The Enoch Translation;* while the final ascension of the great body of believers has been called *The Elijah Translation.* The nomenclature is apt, on account of the remarkable mutual correspondence between the Old and New Testament events. Elijah's rapture was with pomp and majesty, announced beforehand, and visible to the bystanders: Enoch's was, probably, both unannounced and unwitnessed by his contemporaries, and would not have been suspected, but for his sudden and final disappearance; and the same distinction will be found between the gathering-in of the first fruits, and the translation of the general body, in the first resurrection.

The Revelation of Jesus Christ was not given to bewilder or mystify us, but distinctly and minutely to inform the church and us what events shall take place in the winding up of the present dispensation. Were it not so, the appellation "Apocalypse" or "Revelation" would be a misnomer; whereas the Lord Jesus positively informs us,—let who will call it in question,—that "God gave it to Jesus Christ to *show unto his servants* things which must shortly come to pass;" and that then, and in consequence of this, he "sent and signified it by his angel unto his servant John;" who, in his turn, "bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Incredulous "spiritualizers," who often explain away the clearest statements of which language is capable, until they mean nothing, ought to remember that it is added, "*Blessed* is he that readeth, and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand." And also, that "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And also, that "He which testifieth these things saith: 'Surely I come quickly.' Amen! Even so. Come, Lord Jesus!" Now it is to be observed, that while our Lord was on earth, the details of the events connected with his coming, and especially the time of it, were unknown to any but the Father (Mark 13 : 32). And after his final ascension and glorification, there was none found that could "open" the sealed "book," nor look thereon, containing the purposes of God during the winding up of the present economy; but the slain Lamb, *at that time,* prevailed "to open the book, and to loose the seven seals thereof."

The consequence of this opening and loosing is, that we have received much additional knowledge of coming things connected with the Savior's second advent. If this is not so, we wait for what we have never yet had presented,—reasons why.

Now in the light of this marvellous revelation, considering that "the Spirit searcheth all things, yea, the deep things of God," and that "God hath revealed them unto us by his Spirit," it becomes an additional interesting inquiry whether there will not even be *other intermediate* stages of resurrection between the Enoch and the Elijah translations; all of which make up what is called in Scripture "The First Resurrection?" We do not propose at this time, however, to dwell on the point just named. Those who are disposed to investigate further in this direction, can find some valuable hints in the work of the late Rev. J. G. Zippel, entitled "The World's Crisis." Our object is to present a few thoughts connected with the Enoch translation.

Before we go on, however, to speak more particularly of it, it may be well to state, for the information of those to whom the idea of stages in the first resurrection is new and strange, the grounds on which such a belief rests. These are, as we understand them, very briefly the following. More might, no doubt, easily be suggested.

1. We read that the Lord Jesus shall come with great majesty, visible to the whole world,

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and with great sound of a trumpet, with a shout, and with the voice of the archangel, to gather his elect from the four corners of the earth, and (by implication) that when he descends to the earth, not a believer will have been left here, seeing that he will "bring all his saints with him," and that "every eye shall see him, and all kindreds of the earth shall wail because of him." And, lest this *universal* wailing should appear incredible, it is added, "Even so. Amen." (κάι ἀμήν.)

On the other hand, his coming is, in many passages, spoken of as unannounced and unexpected even by many of his servants. He is said to come "as a thief." "Then," when he shall come as a thief in the night (1 Thess. 5 : 2; Matt. 24 : 40 and 43), "two shall be in the field, one shall be taken and the other left." There is also a wonderful intimation in Luke 17 : 37, as will appear on a careful collation of the passages of Scripture wherein the words σῶμα (body) and ἀετόι (eagles) occur. It is true that the final public appearing will also take the world by surprise (2 Peter 3 : 10), but the context in Rev. 16 : 15 and Rev. 3 : 3, shows that the coming as a thief *precedes* the great tribulation.

2. Our Lord, in his *oft-repeated* admonition to "Watch," gives as a reason (Luke 21 : 36), "that ye may be accounted worthy to escape all these things," &c., "and to stand before the Son of Man." This precedes the great tribulation. And yet it is distinctly said in Matt. 24 : 29 and Mark 13 : 24, that the gathering of the elect by the angels shall be *after* the great tribulation. This seems to be conclusive.

3. The great multitude in Rev. 7 : 9, 14, and the beasts and elders in Rev. 5 : 9, are said to have been redeemed *out of* (ἐκ) every kindred, &c., and to have come *out of* (ἐκ) the tribulation, the great one (τῆς θλίψεως τῆς μεγάλης), but the 144,000 *first fruits* (Rev. 14 : 3) are redeemed by being taken "away from" the earth, and "away from among" men (ἀπό). This distinction is clear, and very noteworthy.

4. The analogy of God's past dealings would lead us to expect the same. A "remnant" is usually gathered in beforehand, and a remnant saved after the judgments. Thus Noah and his family escaped the flood, Lot and his daughters escaped the rain of brimstone and fire, the early Christians found a refuge at Pella, &c. This is plainly *predicted* in Is. 26 : 20, where we are also informed that the time of the event is when the Lord "cometh out of his place" for the purpose of punishing "the inhabitants of the earth for their iniquity."

5. The unvarying testimony of Scripture is, that unprecedented judgments (called also "the great tribulation"), will overtake the nations just *before* the second advent. And *a share in inflicting these judgments* is made the subject of a special promise of our Savior to the church at Thyatira. (Rev. 2 : 26–28. See also Ps. 2 : 8, 9; Ps. 49 : 14; Dan. 7 : 22; Rev. 12 : 5.) Now if the saints are to share in them, they, or such of them as do, must be translated before the judgments begin, that is, before the great tribulation.

It appears, therefore, that there will be a translation of the first fruits before the great tribulation, and before the rapture of the great body of believers. E. E. R.

(*To be continued.*)

DESTINY OF OUR EARTH AND RACE.

No. 2.

In our former article on this subject, the point of view from which we looked at it, was *the antecedent probability of the case.* We attempted to show, that if sin had not appeared, our earth and race would have had a glorious and unending career before them. The earth would have gone on in its course, we may naturally suppose, forever, and the race would have continued to perpetuate itself, through the same period, in successive generations of holy, happy, and rejoicing creatures. If Satan, by the introduction of sin into the world, interferes with that plan and breaks it up, then he gains a triumph over the wisdom and power of God. But if the work of Satan is to be destroyed, then the interruption to God's plan will only be temporary, and when that interruption ceases, we may naturally look to see that original plan carried out. In other words, we may confidently anticipate that the earth will be continued, and the race, recovered from the effect

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of sin, perpetuate itself, through successive generations, forever. This is our first argument, the argument drawn from the antecedent probability of the case.

We proceed now to look at the question in the light of Scripture. Our appeal is to "the law and the testimony." We open the volume of revealed truth, and *the first direct argument to which we call attention, is drawn from a comparison of the first two chapters of Genesis, with the last two chapters of the book of Revelation.*

We cannot quote these chapters here at length, but we ask the reader to lay them side by side, and examine them carefully together. They will be found very suggestive and full of instruction, in reference to the question we are considering.

There are two scenes set before us, by these opening and closing chapters of the volume of inspiration, two scenes bearing directly on the destiny of our earth and race, and two scenes full of deep and thrilling interest to us as dwellers on this earth, and children of this race. Our present desire is to call attention to some of the points of parallelism, or comparison, existing between these two scenes, as bearing on the subject before us. One of these scenes sets before us the condition of our earth and race, as they stood at the beginning of the finished *creation* state. The other sets before us the condition of our earth and race, as they will stand at the beginning of the finished *redemption* state.

Now observe, that in both these scenes, *we have our earth presented to view in a condition of purity and peace.* In Genesis we see the earth as it came fresh from the hand of the Creator. He finishes it; he examines it carefully, and pronounces it "very good." No stain of sin—no trace of suffering—no sign of the curse is to be met with anywhere. All is purity, harmony, and perfection. What would you expect of such a world, but that it was destined to an endless course of existence?

Look now upon the Revelation scene, and what do we behold in regard to this point of the picture? Just what the scene in Genesis disclosed. We see again the earth in a condition of purity and peace. We see all things made new. "A new heaven and a new earth" meet our view. The long night of sin has passed away. The dark ages of the world are gone. The blighting curse has been lifted off from the burdened creation:

> "The groans of nature in this lower world,—
> Which heaven had heard for ages,—
> Have an end."

In the Genesis picture we see the beginning of a course all bright and beautiful; but as we stand and gaze, enraptured, on the scene, there is a sudden irruption of sin, and all is changed. Gloom and darkness, sorrow and death, spread themselves over the whole circle of vision.

In the Revelation picture we see the beginning of another course. All is bright and beautiful again. And for this scene of brightness we know there is no fresh disaster in store. No tempter will ever be permitted to appear on this scene of loveliness. The kingdom that we here see established, we are assured, on the highest authority, is "a kingdom that *cannot be moved.*" The inheritance here spread out before us, is "an inheritance incorruptible, undefiled, and that fadeth not away." How complete the correspondence between this scene in Genesis, and this scene in the Revelation, so far as regards the point now before us, viz., the destiny of our earth! How bright the future that awaits this darkened, troubled earth, as here unfolded to view!

But what about our race? *Now observe that in both these scenes the representatives of our race appear upon the stage, in the same condition, to wit: a condition of purity, yet partaking of flesh and blood, and evidently destined to perpetuate themselves in successive generations.*

That this is the case in the scene which lies in Genesis, there can be no question. This all will admit without any argument. Here our race appears in Adam and Eve, the federal or representative heads of the race. They are introduced upon the stage as pure and holy, in all the innocence and perfection of their first estate. But their bodies, though pure, are material bodies, and the design of God concerning them is, that they should multiply and replenish the earth, filling all its outspread territories with a rejoicing population.

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But, what is there, you are ready to ask, in the scene unfolded to view by the closing chapters of the Revelation, which answers at all to that view of our race so clearly visible in the opening scene of Genesis? Let us see. It is manifest, on a careful examination of this scene, that our race is here presented to view in two distinct divisions, or different conditions of being. We see these two different conditions plainly pointed out in Revelation 21 : 24. Here one class, or division, is spoken of as "*the kings of the earth*," and the other as "the *nations* of them that are saved." Now, if we can form clear ideas of these two classes, estates, or conditions of being, we shall see, at once, the force of the argument here urged.

Who then are meant by "the kings of the earth" spoken of in this verse? In Revelation 5 : 10 we have a clue to the proper answer to this question. Here we find a certain class of persons giving thanks, because they had "been made kings and priests unto God, and they were to reign on the earth." And who are the kings and priests here spoken of? The ninth verse of Revelation 5 answers this question distinctly and satisfactorily. Look at that verse, and you will find that these kings of the earth are those who have been "redeemed by the blood of the Lamb, out of every kindred, and tongue, and people, and nation." Thus it is clear, that "the kings of the earth," who act so important a part in the glorious scene disclosed to view in the final chapters of the volume of revealed truth, are the resurrection saints, the chosen people of Christ, whom he has gathered to himself, out of the different nations of the earth, through all the successive generations of the dispensation of his grace to our ruined world.

Nor is this view of the future destiny of the redeemed, a view peculiar to this closing book of Scripture. We find the same idea referred to throughout the Scriptures. St. Peter teaches the same truth, when, speaking of Christ's people generally, he says, "Ye are a *royal priesthood*." 1 Peter 2 : 9. Paul gives us precisely the same view of the subject when he affirms of those "who suffer with Christ, that they shall also *reign* with him." 2 Tim. 2 : 12. He does the same also when he speaks so confidently of "the *crown* of glory," which the Lord would give him in the day of his coming; and "not to me only," he adds, "but *to all them* also who love his appearing." 2 Tim. 4 : 8. This crown and kingdom are not mere figures of speech. They may not be resolved into oriental imagery. The language thus used is the language of sober truth. Every jot and tittle of it will be fulfilled. And when this is done, those to whom it applies will be occupying just the position in which St. John represents them in the closing scenes of the Apocalyptic visions. They will be "the kings of the earth," in those days of the glorious *regeneration*, when God shall have made all things new. Thus then it is clear that these "kings of the earth" denote "the Church of the first-born," or "the children of the resurrection," or, the redeemed people of Christ, whom he is now gathering to himself out of all the nations of the earth. This is one of the divisions, or conditions of being, in which our race is represented as brought to view in this closing scene of Scripture.

The other division or condition of being in which our race here appears, is represented by "*the nations of them which are saved*." This is a peculiar expression, and a very remarkable one. It is not met with anywhere else in Scripture. It is an interesting inquiry, and one on which the weight of the present argument turns, who are meant by these "*nations* of them which are saved?"

Now it is perfectly clear that the persons thus described cannot refer to "the children of the resurrection," the redeemed whom Christ is at present gathering to himself out of the different tribes of men, and whom he has been engaged in thus gathering from the foundation of the world. This gathering is made "*out of* all nations," but it is never made of *nations* as so constituted. The dispensation under which we are living, is an *elective* dispensation. It takes men "one of a city and two of a family," and incorporates them into the household of faith. But in the whole history of redemption under the dispensation to which we belong, such a thing as "a saved nation" was never known. Men are called as individuals. They are converted as individuals. As individuals they are incorporated into the body of Christ; and

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when thus incorporated, all national or political distinctions are done away. "In Christ Jesus" we are taught, and this, bear in mind, describes the condition into which *all* the redeemed of the present dispensation are brought. "There is neither Jew nor Gentile, neither male nor female, neither Barbarian, Scythian, bond or free." When we come to speak of men as saved in a *national* capacity, it is manifest that such a proceeding must belong to a dispensation different from that under which we now live. We shall find some light thrown on this part of our subject, if we look at it in connection with the parable of the sheep and the goats in Matt. 25: 31–46. Here we find our Saviour seated on the throne of his glory, and before him are gathered *all nations*, or as the original should be rendered, "all *the nations*." The eloquent Melville has published an able and interesting sermon on this passage, in which he shows that the scene here described is not the final general judgment; not a judgment of individuals, but a judgment of nations. Here we have men judged as nations, condemned as nations, and as nations saved. After arguing the subject very satisfactorily, Mr. Melville says:

"If you have carefully attended to the scene of the sheep and the goats, I think you will find it admits of the most just application to Christ judging the Heathen nations who shall be living at the time of his appearing. For who, as it appears from Scripture representations, are to people this earth, when the kingdom promised to Christ is set up? The buried saints are to be raised, and with those that shall be yet alive, they shall be caught up to meet Christ in the air; but we suppose not that any of them will dwell again on this earth. Their abode will be with Christ in the New Jerusalem, whence they will administer with him the glorious and weighty concerns of his kingdom. We look not then on Christendom to supply the future tenantry of the earth, and the Jews gathered into their own land will fill but one of its provinces. But we look to the Heathen nations as the source of that vast population which the Jews shall be instrumental in gathering, and this scene of the sheep and the goats we look upon as descriptive of that separation which shall be made between the nations of the earth when Christ shall appear in his glory."

And if the scene of the sheep and the goats describes a gathering of nations to Christ, and a judgment of nations by Christ, with a view of furnishing the people who shall constitute the subjects of his millennial and everlasting kingdom, then the closing verse of Matthew 25, in which we read, "And these shall go away into everlasting punishment, but the righteous into life eternal," constitutes a link of natural and intelligible connection between the *nations* of them that are *judged* in the solemn scene there described, and "the *nations* of them that are *saved*," in the scene of glory in which the visions of the Apocalypse close up the view afforded us of the future destiny of our earth and race. Thus we regard "the kings of the earth" represented in this closing scene of the Revelation as denoting the redeemed of all generations, the whole election of grace in the glory of their resurrection state. They will constitute the kings and priests of the renewed earth in the everlasting dispensation of blessedness and glory. While "the nations of them that are saved," we regard as denoting those portions of our race who shall be chosen of God to pass through the tribulations of the last days, to be purified and made holy, but to be left in the flesh, as Adam and Eve were in the day of their creation, and who shall people and replenish the earth, constituting its rejoicing tenantry, and forming in their successive generations, the subjects of that happy kingdom over which Christ and his resurrection saints are to reign forever.

There are other points of comparison between the scene presented in the opening chapters of the Bible, and that unfolded in its closing chapters, but it is unnecessary for our present purpose to trace these further. Enough has been said to indicate what light is thrown upon that view of the destiny of our earth and race, for which we are arguing, from a comparison of the opening and closing chapters of the volume of revealed truth. R. N.

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The Prophetic Times.

Vol. I. OCTOBER, 1863. No. 10.

Special Contributions.

NAPOLEON AGAIN.

SOME FURTHER DEVELOPMENTS.

THE readers of the Prophetic Times are acquainted with our surmises with reference to Louis Napoleon as perhaps he who is to perform the part of the great Antichrist of the last days. (See No. 2, p. 17; No. 4, p. 52; and No. 6, p. 87.) More and more, with every new movement, does he develop himself in that direction.

A writer in one of the secular issues of New York, dated September 5, 1863, publishes, that, in 1857, he made the acquaintance of a gentleman of somewhat distinguished character, who had been the intimate friend of a certain Mr. Müller, the companion and counsellor of Louis Napoleon, in the days of his banishment, and from whom he obtained possession of some very remarkable Napoleonic secrets, which we repeat.

It appears from what he thus elicited, in accordance with all the accounts, that the dream of Louis Napoleon's whole life was his accession to the throne of France; and that such was his aptitude for reverie, and facility for speculative development, that he had three large volumes, at the time he was in this country, filled with his plans for attaining the grand aim of his ambition. The secrets referred to, are contained in the general run of this imperial programme, framed so long in advance, and in the filling out of which thus far there has not occurred a single variation.

The attempt to take France with about sixty followers, in the steamboat City of Edinburgh, was distinctly marked out in these volumes. The calculation was, that the electric fire which always runs in the French veins, and which is known as "glory," would burst into a universal glow at the watchword of Napoleon; while the counter view and calculation for defeat, was contained in a marginal note, to the effect, that should he fail, the conviction that he was an easily-handled, soft-brained fool, would make him only the more eligible with the scheming sharpers of European politics, as a future candidate. It was to help this latter calculation entirely, that the performance with the tame eagle was thrown in. "The eagle," said Müller, "will catch the fools, if we succeed; it will catch the sharpers, if we lose. In playing for the minds of men, we must never forget the two divisions of society." This latter calculation was undoubtedly justified by the manner in which the intriguing leaders in French politics afterward seized upon Louis Napoleon, almost by common consent, as their candidate for the position of Prince President. "They thought they had the man of the tame eagle," said Müller; "but they got nothing better than the Corsican wolf."

Müller did not go back to Europe with Louis Napoleon; but he confidently expected to be sent for as soon as his protégé should arrive at power. When, however, he found himself neglected, nay, forgotten by his aspiring pupil, in the grand dazzle of events which always buzz and sparkle round a throne, he sunk into a deep dejection. About a year after Louis became Emperor, Müller died in obscurity and poverty in Howard Street, in 1853.

Coming into possession of these *Napoleonic ideas* only secondhand, this writer says that he did not attach much importance to them, till

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he saw the opening portion of them come exactly true in the Italian campaign. That was Louis' *second* great move toward the unity of the Latin race; that race whose empire the Antichrist is in some manner to reconstruct. His *first* was his endeavor to raise Spain to the grade of a first class European power. "Now, as to the Italian campaign," says this writer, "I saw the programme come exactly true, and particularly saw that unexpected peace, which was tendered in the full flow of triumph, laid down as a double victory, inasmuch as in addition to feats of war, it conquered an alliance and friendship from a powerful and otherwise implacable foe. The object of the war was to make an alliance with Austria, and bring Italy so under his control, that he might unify her when he would."

Louis Napoleon's darling idea is to establish a dynasty. The Latin race is to compose the body, and France the head. As early as 1857, *he commenced preparing the mind of France for the union of the Latin race, by pamphlets from various writers on that subject.* And in all cases these pamphlets spoke sneeringly of the Anglo-Saxon race, and indicated *that Catholicity, properly applied, was the synthetic bond and impulse that would carry the Latin race to the resumption of its early empire over the world.* "Without that synthetic idea," said one enthusiastic writer, in 1859, "we never can make France mistress of the world!"

And what comes still closer home, this writer informs us that Müller frequently declared, that Louis Napoleon *intended to divide this republic into two conflicting parts; and that after we had become so weakened as to be unable to assist England, which is our natural ally, he intended to attack her.* That it was to be his first policy, to ingratiate himself with England—to show a continual unwillingness to act without her co-operation, *but always to deceive her.* This idea was expressed in the Napoleonic manuscript by the term of "flattering the old ox"—these words being chosen probably because Bull was at last to be slain.

The number of soldiers set down in the Napoleonic manuscript for our invasion was 75,000—*a force* which, under the then condition of affairs, might be considered as *equal to* 200,000 *now. With these, it was Louis' notion to get a footing in Louisiana, which he claimed to be really the property of France, by virtue of the non-fulfilment of the conditions of the cession.* He used to say, that the greatest mistake his uncle *ever* made, was the sale of the vast territory of Louisiana to the United States—*it should be the aim of France to recover that territory, and, by way of doing so, and of holding it in our despite, the slaves were to be made free and converted into soldiers.* "I want no better material than is to be found in them," said Napoleon; "and so long as they are not emancipated by the United States, *there is an empire ready in that quarter for whoever can give them liberty and arms.* Once mine, I shall never dread losing either them or the territory they defend."

With these ideas in his mind over twenty-six years ago, it is not difficult to believe that the Southern rebellion was in part inspired by Louis Napoleon, and that it has been through some secret understanding between him and its leaders, that the latter have counted so firmly, from the start, on foreign intervention. It was stated previous to the Rebellion, in two of the Richmond papers, and in one in Alabama, that Louis Napoleon would help the South in a war against the North.

To show how well settled this idea of dividing the United States was with Napoleon, we have the word of Pierre Soule that Louis once seriously asked him "how he would like to be President of a Southern Republic!" He was then undoubtedly dreaming of its ultimate seizure for himself. *The Napoleon manuscript, which was written more than twenty-six years ago, avowed, that as soon as he, Louis Napoleon, should obtain control over the South, he would abolish Slavery.*

The remark of Napoleon to Pierre Soule, which was made during a visit of the latter from his legation at Madrid, to Paris, suggests that Louis, more than likely, gave impulse to the Ostend diplomatic meeting. He certainly inspired the raid on Cuba, and incited the insult to our flag on the Black Warrior; but he did not press the matter on the Spaniards, be-

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cause events were not ready for his purpose. It was necessary, before he began to wrestle with the Great Republic, that he should first secure allies, and, in fact, effect a great coalition against it. His theory on this point, as originally laid down in the manuscript, was, to begin first with Russia, next Austria, next Spain—fighting each in detail, if it were necessary to effect the kind of alliance he wanted, but wheedling England all the while—to use his own words—"feeding the old ox." Witness how he used England in the Crimean war; how he cajoled and quieted her, while he was reconstructing Latin Italy, and taking Savoy and Nice; and *how, at every footstep of our troubles, he has constantly put England forward to provoke our animosity.* Notwithstanding the similarity of faith and institutions between the English and ourselves, *he has so used the aristocratic government of England, as to exasperate us with the deepest wrongs*, and make the destruction of England the first wish of the American heart. On the other hand, he has not permitted an iron-clad or Confederate pirate to be constructed in any of *his* ports; and we have heard of no blockade runner flying the French flag. *His diplomacy in the matter of our troubles has been complete; and while he has lulled our suspicions, by directing our attention to "the old ox,"* he has been silently preparing, under the false cover of the Polish question, to descend upon our coasts.

The Napoleonic notes provided, that *after this country was reduced, England was to be deprived of all her allies, and then, along with its religion, swept away.* Germany was to be deceived by him, with the offer of a throne in Mexico or South America to some of its aspiring princes. *Protestant and Catholic Germany were to occupy each other in exterminating strife*—a thing that could easily be effected and prolonged, if England were too weak to side with Prussia in the contest. Your readers can judge for themselves, *if England has not been played almost to a point of helplessness already, when the Saturday Review, in its last issue, lamented that, for some reason or other, Britain stands to-day, among the nations, without a friend in the world.* France, on the other hand, stands at the head of European powers, with all of them obsequious to her, and ready and eager to recognize her new transatlantic empire, and do her bidding in regard to it. Observe also the following expressions concerning Napoleon and his most recent developments.

We have shown in previous articles, that the Antichrist is to have as one of his prominent characteristics the attribute of impenetrability, inscrutability, reticence, cunning, secret craftiness, and a sphinx-like indifference of countenance. The Philadelphia *Press*, which was disposed to ridicule our first article on this subject, has the following editorial observations on Napoleon's recent address to the French Legislature:

"Fifty years hence he may be understood, but to his contemporaries he is a mystery. Of all modern statesmen his policy is the most dark and silent; his purposes are inscrutable; his principles are undefined. Would he aid the Turks against Russia? No one knew till the Crimean war was virtually begun. The improbability of a war with Austria was urged, and believed up to the very moment of hostilities. And now all the world is wondering if France will espouse the cause of revolted Poland, and for the third time this century make war upon the Czar. The Emperor seems to believe, with Talleyrand, that speech was invented to enable man to conceal his thoughts. His recent address to the French Legislature, ostensibly a declaration of his policy, is, in reality, another veil drawn over that already hidden. It is an enigma which has a hundred solutions, of which ninety-nine are certainly wrong, and even the one is in conjecture. It is positively affirmed that this speech means war; it is positively affirmed that it means peace. Who shall judge between authorities equally intelligent and trustworthy? The Emperor has not taken the French Legislature into his confidence, and has not revealed to the world his purposes."

He has, however, proposed a Congress of European sovereigns, to settle the Polish question, it is pretended, as the only means of evading war! An article, in the *Paris Patrie*, says, this does *not* so much mean *peace*, as *the liberty of peoples*. *La France* newspaper publishes, that

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"The refusal of England and Austria to co-operate actively in the Polish question engenders a European question. Upon the table of the Congress, the Emperor will open *the great book of the liberty of nations*, to establish public right anew; to clear away ruins from European soil; to reconstruct a new edifice, founded upon the well-understood interests of sovereigns and nations; to blot out injustice and oppression; to constitute governments in accordance with manners, history, and civilization; to make a new Europe, like society itself. This programme is a justification of the words, 'the empire is peace.'"

The *Constitutionnel* argues the necessity of establishing a new public law, as peace does not exist in the present day, but armaments ruin all. The Congress proposed by the Emperor would accomplish the work of universal progress and general civilization.

The editorial of *The Press*, from which we have quoted, very well says, "It seems more probable. now that the Emperor has spoken, that Poland, a blind Samson, will drag to the earth the pillars that uphold European peace."

We believe that the approaching year will develop wonders in the affairs of this world. The day of God's judgment of the nations is at hand. Louis Napoleon seems every day to be approaching the moment of his revelation as the great Antichrist. We are anxiously waiting to hear what relation he has with the great association recently organized in Paris by the Jews, which is meant to extend to all the children of Israel throughout the world, and which its framers announce as to be the great instrument for the introduction of the reign of universal liberty and light. *Let us not sleep as do others; lest in such an hour as we think not, the Son of man should come.*

J. A. S.

WHEN SHALL JESUS "COME AGAIN?"

No. 3.

It is a weak and foolish remark that a Reverend Brother made to us not long ago. "If," said he, "Christ had told us plainly when he should come again, then we should be thinking seriously about it, and be in a state of readiness for the event, when the time was drawing near." With as much propriety might he have said, If he had revealed to individuals the day of their death, then surely they would often be thinking on it, and as the time approached, they would often be thinking on it, and as the time approached, they would be preparing for it. But God hath wisely concealed from us the day and and date, both of the one and the other. But he has not left his church entirely in ignorance of the time. In great kindness to her, he has given signs and tokens of his coming before he does come. This is the method he has followed in reference to this great event. It would have interfered with the history of the world, and with the freedom of human action, and have destroyed the design of prophecy, had he always revealed the precise time of future events. It is by comparing prophecy with history, that we become wise in regard to the future, while the uncertainty that hangs over it, is highly calculated to make us wise unto salvation, and to hold us to our obvious duty at all times in a wise and humble walk, and always prepared for the future, and when the signs and tokens begin to appear, it is a stimulus to make us doubly wise and watchful.

The question here is, What are the signs of Christ's coming? It is a long time, nearly 2000 years, since he gave the church notice of his coming again, but it was impossible in the compass of the Bible to notice every small event. However, there were to be some great events preliminary to his coming, and it is our duty to give attention to the progress of these. We have not room in these brief papers to give illustrations. We wish to crowd in as many thoughts as we can, leaving it to the thoughtful reader to study these events as noticed in the Bible, and compare them with the history of the present day. The first event we notice, is the return of the Jews to their own land after all their dispersions. In the 12th chapter of Daniel, the last in the series of his prophecies, there is a remarkable prediction relating to the deliverance of the Jewish people,

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extending forward even to the time of the first resurrection. "There shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered." Then see the Saviour's account of the same event, in the 24th chapter of Matthew, almost in the very words of Daniel. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." That these were the tribulations of the Jewish nation, see the parallel passage in Luke 21st chapter. Then see a few verses subsequent to the given quotation in Matthew. "*Immediately* after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, etc., and then shall appear the sign of the Son of Man in heaven," etc. Keep in view the idea that these tribulations are those of the Jewish people. We can merely mention the long-continued tribulations of the Jews, which every one skilled in history knows well, and then we can only refer to a fact well known to those who have given particular attention to the present state and feelings of the Jews, that the prospects of their return to Palestine were never so bright as at the present day. The character of their present literature, of their growing spirit of nationality, and of the increasing numbers of them now flocking to Jerusalem and the Holy Land, are truly wonderful. Then read in connection with these the Saviour's parable of the fig tree, and understand by the fig tree the symbol or emblem of the Jewish nation, a usage of language often found in Scripture. "When it putteth forth leaves, ye know that summer is nigh, so likewise when ye see all these things,"—the revival of Jewish affairs, and their putting forth such signs of nationality,—"know that it is near, even at the doors."

The next sign or token we mention is the present state of Popery. Those acquainted with Scripture may see, that in the 1st Epistle to the Thessalonians, Paul speaks more, and in more particular terms, concerning the second advent, than in any other portion of Scripture, using terms very similar to Daniel and Christ himself. "For verily when we were with you, we told you before, that we should suffer tribulation, even as it came to pass, and ye know." Again, in the second epistle, "So that we ourselves glory in you in the churches of God, for your patience and faith in all persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye should be counted worthy of the kingdom for which ye also suffer." Under these circumstances, Christians in Thessalonica became alarmed, as if the coming of Christ was actually at hand. The object of the second epistle was to remove these fears. "The day of Christ shall not come, except there come a falling away first," or as it should be translated, until the *apostacy* first come. Should an inspired epistle be sent to the churches at this late day, how different it would be from this! Then follows a remarkable prophecy. Different opinions exist concerning this prophecy, we know, but we write not for controversy, holding as we always have done, that it is a distinct prophecy of the Papacy. Nor do we wait to show our reasons for this opinion. The features described are so like those of Popery, that they fully satisfy us. Now the prophecy here is very distinct and emphatic. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." This would seem to denote a gradual consumption, and a sudden destruction. Fifty or sixty years ago, Popery was at the height of its power and glory. Ever since then it has been being consumed by the power of truth, and influence of the true Gospel around it. This was a fitting figure of speech to denote the influence of revealed truth. But why should the apostle change the expression in regard to its final destruction? the Epiphaneias parousias, the brightness of his personal appearance or the second coming of Christ? "The Wicked One" is a personage, and probably refers to the Pope, as the head and representative of the apostate church. What is his power and glory now? A mere shadow awaiting its overthrow, together with all false systems of worship and piety. Its end will be sudden, like the throwing of a great millstone into the sea. How this shall be accom-

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plished we cannot well imagine. We can think of no other means than the actual coming of Christ, which shall also be sudden, "even as the lightning coming out of the east, and going even to the west." In the state of things at the present day, it does not seem as if we shall have to wait long for the overthrow of the Pope. By the same analogy of reasoning, it would appear that the coming of the Lord draweth nigh. Therefore be ye also ready, dear reader, for in such an hour as ye think not, the Son of Man cometh.

In presenting these two great and notable signs and tokens, we could have filled pages of illustrations. But this is not our object. We would not take up too much room in your useful publication, but invite others to furnish their thoughts. And again, we wish only to awaken thought and inquiry, and careful, prayerful examination of the question. If sober, intelligent men would only do this, we think they would not long remain skeptical in regard to the evidence in favor of a personal and speedy advent, previous to the millennium. We regard it not only as a serious but an important inquiry, and would venture to suggest it as a test of our love to the Saviour. The Apostle Paul does this. The crown of righteousness of which he was confident, he said would be given not only to him, "but unto all them also that *love his appearing*." Can we be said to love Christ, and love his appearing, if we take no note of his numerous hints and warnings in regard to his coming again? Paul in numerous instances, too numerous to quote, makes use of this as a description of Christian character.

We have other signs to advance, but in the meantime, we can scarcely restrain our wonder, why so many Christians are so indifferent about this subject. We can see nothing attractive in the spirit of the world in these days, nor anything very cheering in the aspects of the Church, to make us content with things as they are; and if there is anything in Scripture, or in the signs of the times, to indicate the nearness of Christ's coming to make things better, it might be thought we would eagerly grasp at them. If a husband had important reasons for leaving his wife for a long season, and left with her many promises and signs to betoken the time of his future return; if she were a faithful spouse, and loved her husband, she would love to peruse the promises, and if the signs and tokens appeared, she would be calculating with interest, and eagerly watching about the time of his expected return. Thus Christ left his church. Are we thus eagerly watching, as a faithful, loving spouse would do? R. K.

THE POWERS OF THE WORLD TO COME.

The term "world," in the Scriptures, sometimes signifies this present order of natural things; sometimes the unregenerate human race; and sometimes this present age or dispensation, in contrast with that to come. It is in this last sense that the word is used in Heb. 2:5 and 6:5. Among those to whom this epistle was addressed, this phrase, "world to come," was a common one, and denoted the future kingdom of the Messiah. Into the glory of that kingdom the crucified Jesus had now entered, all things being put under him.

From the earliest times, the people of God were taught to look and hope for a time of restitution, when the evil which now defiles and curses the world of nature shall be purged out, when sin shall be banished and death swallowed up in victory. In the faith and hope of this "world to come," the ancient worthies lived and died.

In the views of most modern Christians, these descriptions are so spiritualized as to be almost meaningless. But, by what authority? Did our Saviour thus make void these promises? Certainly not. On the other hand, he constantly discoursed of a kingdom of heaven to come. To his disciples he distinctly promised a "regeneration," which he, as the Son of God, was to effect, and in which they should sit upon twelve thrones, judging the twelve tribes of Israel.

In like manner, the apostles, in their preaching of the Gospel, asserted that the first coming of Christ had not realized these ancient pro-

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mises, and that they were not discarded by the new faith. On the other hand, they seized upon them, and exulted in the hope of their speedy fulfilment in the reign of the crucified Jesus, whom God had raised from the dead to accomplish that restitution of all things of which he had spoken by the mouth of all his holy prophets since the world began. Nothing is more evident than that the hope of the New Testament Church was constantly directed to a Second Coming of Christ, when he should manifest his kingdom, and these promises would be fulfilled.

"The world to come," then, was, to the early Christians, a real and tangible object of desire.

But how is it in these last times? We charge that in the minds of most Christians, nowadays, it has been thinned down into a mere spiritualistic dream. For it, there has been substituted a vague, ethereal notion of heaven. And in place of this great crisis of the future—the revelation of this divine kingdom—is substituted the hour of death.

The Day of Judgment is anticipated only so far as to make it a mere repetition of events settled long before. Even the great doctrine of the resurrection of the body is felt to be an almost useless appendage to the faith of which it was once a most prominent characteristic. The promise that the saints are to be kings and priests unto God, and to reign with Christ upon the earth, is stripped of its force. The saint's inheritance is fixed in an ideal, imaginary region, inhabited by people with wings, and filled with psalms and music, and things divorced and so far removed from this world and the sphere of our past or present consciousness and experience as to have no power to impress or attract.

Now what is this but a virtual denial of the faith once delivered to the saints? And it is most pernicious. In former times, the Great Adversary assailed the Church through formalism. But it may well be doubted whether he has not wrought as great damage, in these days, by these subtle spiritualizations of Bible statements, forcing even professed Christians into the company of those who scoff "the promise of his coming."

Especially does this false spirituality fritter away "the powers of the world to come," as a means of influencing the minds and hearts of men. The ancient faith brought the "world to come" near, and made it to bear upon this present evil world. The powers of this and of that, it brought into close combat. A reward was presented to the Christian which he could understand and appreciate. The riches, the honors, the pleasures of this world were made to stand a comparison with those of another kingdom as real and tangible as they; and their power to influence and control men was proportionally lessened. Men will not be much influenced by that which is beyond the range of their appreciation and experience. Hence, alas, we have so much compromising of the service of God with that of Mammon. The true and essential antagonism between the profession of Christianity and the service of this world is not understood and not realized, because the nature of that to which Christians are called is not rightly conceived. Scarcely any one rises now to a true and full conception of the nature and extent of that choice and struggle to which Christ invited us in enlisting under his banner. Scarcely any one feels the power of future things so coming into the sphere of his earthly life as to uproot the affections and boasts of his natural manhood, and to renew him for that faith-battle which alone overcometh the world.

If our modern Christianity presented the whole truth as to this point, many things which are deemed not only compatible with a Christian profession but praiseworthy, would be viewed in a very different light.

To illustrate: let us suppose the case of a Christian entering the arena of strife for office, tempted by the honors of public station. The vague promise of a crown and a harp in some dim and incomprehensible heaven on high may not be sufficient to wean him from the enchantments of worldly ambition. The reward is so out of the line of all his present interests and experiences as to make no definite impression on his heart. He does not see it aright, and its power over him is greatly weakened. But go to him and say, "My Christian brother, you

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are very anxious for office and honor in the world. Do you not know that your time has not yet come? Be patient, and you shall have all the honor and power in the earth you can desire. Know you not that you are an heir of the world; that Christ is to transfer the dominion of it into the hands of his friends, and that hereafter, under him, you shall judge angels and judge the world?" and you meet his temptation at a new point and put it to a disadvantage, by presenting a promise in the line of his desires, vastly greater in degree than that which this world can offer, and purified from all that is low in the pursuit or sinful in the enjoyment. He begins to reflect whether he can afford, for these poor and often sinful honors that come from men, to weaken his title to those that God has in store in the world to come. His imagination kindles at the prospect of something that he can understand. His hopes are no longer vague anticipations of something foreign to his experience, but become a real power, felt at the heart of his temptation and vanquishing it.

Moreover, this false spiritualizing of the world to come also tends to substitute a humanitarianism for the power of Christ. It founds its hope of the coming restitution in the improvements of which this world is susceptible. 'It asserts the perfectibility of human nature and estate by present means and agencies, and thus allies Christianity with the god of this world, in his endeavor to emasculate the Church's hope of a world to come by the promise of the dominion of that which now is, and palms off a Christendom which has well nigh disowned Christ in the stead of the glorious kingdom to come. What room is there in such an apprehension of things for those powers of the world to come which told so mightily on the hearts and lives of the saints of old? Alas! what have we not lost by abandoning the ancient landmarks? L. C. B.

Selections.

THE SEVEN DISPENSATIONS.

BY JOHN CUMMING, D. D.*

DURING the last six thousand years—nearly exhausted—of the history of our globe, there have been at least six distinct and independent dispensations, to be succeeded by a seventh, the glory and the perfection of all that have passed away. Just as there seem to have been six days spent in the creation of the globe, or rather in the arrangement of it, crowned by a seventh, its coronal and its glory; so there seem to have been six successive dispensations or economies, each closing with judgment, and each giving birth to another, a brighter and a better. It is according to the very same analogy that students of prophecy have argued that the six days consumed in the arrangement of the world are the types of the six thousand years that mete out the time during which this economy is to last, and that the seventh day in which the six of creation culminated is the type of the thousand years commonly known by the name of the rest that remaineth for the people of God, or the millennial age, which ends and crowns the world that now is.

Let us enumerate these six different dispensations, each ending in specific judgments. First, there was the Adamitic age, the age of Adam and Eve in Paradise, in which God's voice was heard at early morn and at dewy eve, and his footprints were visible upon every portion of the garden of Eden; all flowers beauty, all sounds music, all air perfume, and all sensations bliss; the two hearts that beat there happy beyond the reach of all disturbing or in-

* Great Consummation. The Millennial Rest; or, the World as It Will Be. By the Rev. John Cumming, D. D. First Series. New York: Carleton, publisher.

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trusive element. Adam and Eve sinned, and then the age ended in retribution. They were expelled from Paradise, and the fiery cherubim guarded the gates of glory, lest the unfit criminals and exiles should seek to enter again into that holy and happy abode.

Secondly, we have the antediluvian, patriarchal age, marked by the martyrdom of Abel, the crimes of Cain, and terminating also in judgment, when God opened the fountains of the great deep, withdrew their shutters from the windows of heaven, and let forth a depopulating and dismantling flood that baptized the earth with its judicial waters, and left eight persons only to go down from Ararat to look forth upon a world dismantled and depopulated, and to begin the long and the weary march of life in an economy greatly deteriorated.

Thirdly, we have the Noachian dispensation, starting from the ark and the mountains of Ararat, under the beautiful symbol and shadow of the rainbow, light and darkness; the age too strongly branded by unbelief and impiety and idolatry, till at last this age also ended in the burning of Sodom and Gomorrah, the cities of the plain, and the institution of another and a new covenant, which took place as

The Fourth dispensation. This we may call the Abrahamic dispensation, when God appeared to the father of the faithful, teaching, covenanting, and making bright promises; an age intensely interesting in its story, like life's April day, full of sunshine and of showers, of lights and of shadows. But it also ended in judgments upon Egypt, and the overthrow of Pharaoh in the Red Sea, and the exodus of the Israelites toward the promised and the better land.

Fifthly, we have the Mosaic economy, beginning at the Red Sea, constituted and consecrated again by the appearance of Deity; characterized by the weary march through the desert, by the possession of the promised land, pledged to them as long as they were faithful to their covenant; ending at last in the overthrow of that beautiful city Jerusalem, the beauty and the joy of the whole earth; in which God dwelt between the cherubim; in which now the Mosque of Omar raises its crescent to the sky, while on the Holy Land the Druse, and the Moslem, and the monk leave their desolating footprints; from its shores the people that have a right to it are exiles, until God lifts the standard in the sky, and bids Israel come forth, and return, and again dwell in Palestine.

After this dispensation comes the sixth, in which we now live; a dispensation beginning with God manifest in the flesh, seen of angels, justified in the Spirit, believed on in the world, received up into glory; a dispensation whose characteristic feature is not the conversion of the whole world, which will not be accomplished in it, but the election and conversion of a people out of the world, to be presented unto him a glorious church, without spot, or blemish, or any such thing. Whilst it is our most sacred and our most instant duty to carry the Gospel to every creature upon earth, and the shorter the time that remains the more instant and urgent ought our efforts to be; yet it is evident that the Gospel of the kingdom preached in this economy will not issue in the conversion of all the inhabitants of the earth. We are expressly told: "This Gospel of the kingdom shall be preached among all nations for a *witness*, and then shall the end come;" and we read that when our Lord comes, instead of all being righteous, there shall be great sin and great wickedness in the world. See St. Paul's characteristics of the last times. One of the marked and expressive signs of the approach of that age is the fulfilment of the second chapter of Joel. That chapter is probably now being partially fulfilled. The day of Pentecost, that passed away 1800 years ago, was the first sprinkling drops of the shower. But God is now pouring out his Spirit upon all flesh in greater abundance. And as if to show that we occupy the evening hours of this last sixth dispensation, let us notice at this moment the instancy, and the urgency, and the frequency and the force with which the Gospel is being preached; in theatres, in halls, at prayer-meetings held in barns, and in drawing-rooms, by men who have great talent, with great roughness, but real piety, calling men with a voice of thunder to prepare to meet God, and provoking

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echoes in the most obdurate hearts. These things must strike the most thoughtless and the most unreflecting, indicating as they do the era in the age, the sixth age or dispensation, in which it is our lot now to live.

The seventh age or dispensation comes, called the millennial rest. In this millennial day all shall be righteous; every tear shall be wiped from every eye; God alone shall be exalted; Jerusalem shall be lifted up to the top of the mountains, and all nations shall come to it; Satan shall be bound for a thousand years; the wolf shall lie down with the lamb, and the little child shall lead them. But this dispensation, so marvellous, like the preceding six is to end in judgment; for we read that at the close of the millennial economy, after the thousand years have been finished, Satan is to be let loose for a little. But we read that he is taken, and cast into the lake that burneth with fire, and death and hell are cast into it too; and the millennial age melts into the heavenly, as the sweet dawn melts into the noonday sunshine, never to be clouded nor to be interrupted forever.

OUR TIMES AND HOPES.

Nearly two thousand years have elapsed since the ascension of our Lord, and we have positively reached the time spoken of by Daniel, the prophet, thus: "Many shall run to and fro, and knowledge shall be increased." Who can doubt? "He that runnteh may read" this. Still another fact is not less obvious. It is that so clearly predicted by our Saviour thus: "And because iniquity shall abound, the love of many shall wax cold." The bands that bound society together, civil, social, and religious, all seem to be giving way: the time of trouble spoken of by both Daniel and our Saviour is actually upon us. "Like the troubled sea, when it cannot rest, whose waters cast up mire and dirt," so is it now with the troubled masses. "There is no peace, saith my God, to the wicked." This is now the moral phase of society, and precisely our prophetic whereabouts of the Church, our nation, and the world at large. "The bride" is in exile, weeping and praying, "even so come, Lord Jesus." While the latter day "scoffers" in derision are saying, "Where is the promise of his coming?" Thousands are deceiving and being deceived by the delusive dream that the millennial day is softly stealing upon our world, and there shall be the much talked of golden age. Alas! for such! Between our time and that future glory of Messiah's reign there lies a region as dark as midnight, strewed with such ruined hopes and blasting terrors as this world has never known,—such a time of plagues and tribulation as never was, when all hopes based on finite good shall utterly perish, with all those who have deceived themselves thereby.

There is a most manifest blind, persistent rejection of the glorious truth, that the next great event which will mark the history of our world, make an end of Satan's usurpation, and bring in everlasting righteousness, is the appearing of our Lord Jesus Christ to establish his kingdom, in answer to that prayer he himself indited: "Thy kingdom come," the very kingdom, ascribed to him, "for thine is the kingdom, the power and the glory, forever. Amen."

No person who may be favored with grace enough to disarm himself of prejudice, and sit down as an humble learner at the feet of Christ and his Apostles, and receive their exposition of the Prophets, can resist the fact that the hope of the primitive Church was, and the true hope of the Church now is, "the glorious appearing of the great God, and our Saviour Jesus Christ." (Titus 2:13.) Not until then will the Church be disenthralled and saved from all her enemies, coming out of the wilderness, "fair as the moon, clear as the sun, and terrible as an army with banners." Not until then will God's incorrigible enemies bow and confess, under the heavy pressure of his righteous judgments, and be removed as tares and cumberers of the ground. Verily, there is no other legitimate Bible hope for the people of God in its trying hour. If other hopes are entertained, they are of human origin, and never to be realized. They are but "the light of the fire, and the sparks of their own kindling." With all deference to the opinions of others,

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such is the modern theory of this world's conversion, and the building of Christ's everlasting kingdom in his personal absence by human instrumentality. In the light of God's immutable truth, it may safely be affirmed that God has nowhere commissioned men either to convert the world or build his kingdom proper in this world. If any doubt, let such disprove by plain, obvious scriptural testimony. Christ has commissioned and sent forth men to preach the Gospel of the kingdom, and deigned to tell us what the sure result would be, namely, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The labors of more than eighteen hundred years, the world over, have invariably confirmed this certain result. We are forced to the conclusion that, during the present dispensation, fallen humanity will remain the same, and that the Gospel, like its author, will continue the same; nor will God, the Holy Ghost, change. Hence the results of Gospel preaching, and all other means of grace, will not be more efficient in their results than they have been in the primitive Church, and through the ages past. To what other conclusion does revelation, reason, and common sense lead? The Apostle Paul certainly understood the nature of his calling, and may safely be regarded as a model minister and missionary of the Gospel. In all his writings, there is nothing to indicate that he thought his commission was to convert the world or build the kingdom of Christ Jesus. His words may be forced into such a construction, as they frequently have been. We will hear him speak for himself, thus: "I am made all things to all men, that I might by all means save some." He meddled not with things beyond his calling and measure. Would to God it were so with all who claim to be sent of Christ to teach and preach in our day.

The lameness of the various efforts to prove the world's conversion from the Sacred Oracles, prove the fallacy of that theory. Mere assumption and inference can, in no case, be admitted as evidence. Take the following specimens, which are, in substance, what lately appeared in print, to prove the world's future conversion in the present dispensation. First, to prove the world's conversion the following language is quoted: "Where sin abounded, grace did much more abound." (Rom. 5 : 20.) The most that this Scripture proves, is, that Divine grace so abounds, that whosoever will may be saved, and nothing more. Grace provides and reveals the means of salvation, but is not salvation itself, nor does its freeness prove that one sinner will accept of it, much less the whole world. Again, "All things are put under his feet." Very true: and therefore we must submit to be saved by His grace, or fall and perish by His righteous judgments. How does this prove the conversion of this world? Once more: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2 : 8.) Why omit the ninth verse, which explains the meaning of the eighth, and is a part of the same paragraph, and which tells what Christ will do with the unbelieving part of that world given unto him? Certainly not save them, for they will not believe, more than would the antediluvians or Sodomites. The ninth verse, so carefully avoided, clearly states what shall be the final doom of such heathens, thus: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Does this prove, or look like the world's conversion, when the two verses are read together, as common honesty would dictate? This garbling and perverting the Sacred Scriptures to sustain a favorite but false theory, is one of the most alarming signs of our times, for which there can be no excuse or apology.

This is not the age or dispensation of the kingdom and reign of Christ, but a preparatory dispensation of the Holy Ghost to illuminate, purify, strengthen and comfort those who receive him by faith in Christ. Thus is the Lord preparing a people for Himself "meet to be partakers of the inheritance of the saints in light." (Cor. 1 : 12.) The fact that God is now raising up witnesses in all parts of the world to this precious truth, is certainly worthy the consideration of all.

From the Northern Christian Advocate.

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Editorial.

THE ENOCH TRANSLATION.

No. II.

We have shown that there are to be different stages in the translation of the saints at Christ's coming. Now arises the deeply interesting inquiry, WHO THE FIRST-FRUIT SAINTS WILL BE? doubly interesting in view of the very great probability, amounting almost to a demonstration, that the present generation will witness the great tribulation and the glorious epiphany, and that there may be some now living who shall not taste death, but have a part with them that

> "Shall, in a manner most sublime,
> Endure a transmutation."

The bare possibility that upon *us* the ends of the earth are come is enough to send a thrill through our inmost being.

It is generally supposed that these first-fruit saints are identical with the wise virgins spoken of in the 25th of Matthew. That these wise virgins do not comprise the *whole body* of the invisible church, or of converted persons, is plain from the fact that the ten virgins *went forth* to *meet the bridegroom*, which they would not have done if they had not *expected* him; and this present expectation is just what the churches generally reject as visionary.

The question, then, narrows down to the inquiry, 1st. Whether the wise virgins consist only of saints living at the time of the end? 2d. Whether the 144,000 and the wise virgins are identical or distinct bodies? and 3d. Whether the 144,000 are a chosen company gathered during the whole Christian dispensation, and include the virgin company?*

1. The first question may be unhesitatingly answered in the affirmative. The wise virgins cannot include any believers of the past age, fallen asleep in Christ, because our Lord himself particularly *defines the time.* This is very often overlooked. He says the likeness shall be "then," *i. e.*, at the time of which he was speaking, viz, the close of the age, and the occurrence of the events immediately preceding the advent.

That the foolish virgins are *not* the people of the world, the ungodly, as it has been usual for expositors to say, is abundantly manifest. Such as are "*filled with all unrighteousness, fornication,*" &c. (Ros. 1 : 29), are not virgins at all. Beyond a doubt, the analogy of Scripture teaches us that virgins, whether wise or foolish, are such as have experienced in their hearts the renewing grace of God.

Meditating much upon this subject, we think we have seen our way to still another conclusion, viz., that the ten virgins are not only

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* What is the precise meaning of Rev. 14 : 4? viz., "These are they which are not defiled with women, for they are virgins." (οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν παρθένοι γάρ εἰσιν.)

At first sight it appears to sanction the Popish idolatry.

error that celibacy is a holier state than matrimony. Cogent reasons forbid this interpretation. To us, it seems that the key lies in the preposition μετὰ, which signifies "together with." It seems that *Christ's bride* is here spoken of. She is distinguished from other "females" as being a virgin. That is, she has escaped certain defilements that have contaminated others,—her companions perhaps. (Ps. 45 : 14.)

Indeed, the term "virgins," followed by that of "women," forbids the possibility of understanding the words of conjugal or sexual connection. The passage may, probably, be paraphrased thus: "These are they which have not been contaminated *like others* (by a Laodicean spirit, worldly-mindedness, churchliness, and a neglect of watchfulness for the Lord's coming?), but have preserved that *purity* by which distinguishing grace *fits them* for *the bride of the Lamb.*"

The figure of an adulterous woman is frequently used in the Scripture to represent impurity and

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those, whether wise or foolish, who are *converted*, but *such* of the converted as *professedly look* for the coming of Jesus in *their* time, at any moment. If this distinction is real, and not imaginary only, it is of the highest importance. And it seems to be found in the very structure of the text, which distinctly states that the *ten* virgins, both wise and foolish, were those who *went forth to meet* the bridegroom. Now it is impossible for even holy Christians to do this who are not themselves in an expectant attitude for the appearing of the Bridegroom himself, in their day. No one can "watch" unless he expects an instant coming. The belief that the Lord will certainly not come in our lifetime is, *a priori*, incompatible with expectant watching. If we are told that it is "*death*" for which we must watch, and that holy believers *are* always watching for death, the unanswerable rejoinder is, that "death, though not yet put under our feet, is not the Lord;" and that we are commanded (Matt. 24 : 42) to be like men that watch for *their* LORD, because we know not the day nor the hour wherein the *Son of Man* cometh. Matt. 25 : 13.

Here is room for solemn and profitable reflection, and for great searchings of heart! Even of those *professing to look* for the Saviour's *imminent* advent, one-half will be found to be foolish and without oil, and will not be ready, and will not go in with the bridegroom to the marriage! *They can never be with the bride.* OH WHAT A PRIZE WILL BE MISSED! What unavailing regrets! So near! The *summum bonum*—THE CHIEF JOY OF THE UNIVERSE—almost grasped, and *yet* to have to say: "Unattainable treasure, adieu!" "*Search* me, O God, and know my heart; *try me* and know my thoughts, and see if there be ANY *wicked way in me*, and lead me in the way everlasting."

2. *Are the wise virgins and the* 144,000 *distinct bodies or classes?* The number 144,000 is twice mentioned in the Revelation. There is little doubt that these two classes, viz., the "sealed" of Rev. 7, and the "virgins" of Rev. 14, are not identical. Those of chapter 7 are *Jews*, redeemed out of (ἐκ) *every tribe of Israel;* those of Rev. 14 are "away from among" (ἀπο) men generally. Whether those of Rev. 7 were gathered out during the whole Christian αἰων, or during both dispensations, or only during the last three and a half years constituting the "great tribulation," is not quite clear; the last is more probable.

It might be supposed by some that the wise virgins embrace both the 144,000 of Rev. 7 and of Rev. 14; but from what we now see around us, it would seem unlikely that there should be 288,000 believers found in an attitude of expectancy of our Lord's immediate advent: it appears just possible, and no more.

A weighty consideration suggests that the wise virgins of Matt. 25 and the 144,000 of Rev. 14 are not permutable classes of saints. We have seen that the former consist only of such as are living at the time of the end; now if the 144,000 were identical with them, all but the quick would be debarred from the highest privilege of "following the Lamb whithersoever he goeth," and even the apostles would be necessarily excluded from the chosen company, who, as a sort of body guard or inner circle, sing, as it were (ὡς), a new song which no man can learn but they. These, also (corresponding with the promise given to the members of the Philadelphian church, who are probably of the number, Rev. 3 : 12), have the Lamb's Father's name written in their foreheads. The Philadelphian saints have written in the foreheads the Father's name, the Saviour's "new" name, and the name of the New Jerusalem: they have no new name of their own,—probably on account of their intimate personal union with the Lamb. Whereas to *other* saints (those at Pergamos, Rev. 2 : 17) it is said that *they* will have "a new name written which no man knoweth saving he that receiveth it." And yet, the "Word of God," on whose thigh a name is written, "King of kings and Lord of lords," has *also* a name written (Rev. 19 : 12) "that no man knew but he himself."

While this sublime and glorious mystery evades, at present, our full comprehension, the prerogatives and distinguishing dignity of the 144,000 are so apparent, especially in the fact

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that they follow the Lamb whithersoever he goeth, that it seems unlikely that they should *exclusively* belong to the saints living at the time of the end. We must not forget *that the whole Primitive Church for* 300 *years lived constantly in the advent faith.* There were "the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs," who, amid untold torments, resigned their last breath in the hope of coming with Jesus to reign on that earth which had been the scene of their sorrows and their sufferings. Some of the holiest men, too, in *all* centuries (although their number was small in the days of the Papal apostacy) have lived and died with their highest hopes summed up in the aspiration for the coming of Jesus, which they knew is everywhere held up in the Scriptures as the hope of the Church.

We desire to express ourselves with becoming diffidence: our shoes are off our feet; for the place whereon we are now standing is, emphatically, holy ground. Yet we will venture to add that what makes it appear still more unlikely that the 144,000 are identical with the wise virgins is the strong manner in which *Paul* indicates *the sum of his wishes* in Phil. 3:11. To have experienced the renewing power of the Holy Ghost would seem to be sufficient to put his partaking of the *first resurrection* beyond peradventure. He has himself told us that (all) the *dead in Christ* shall rise first. (1 Thess. 4:16.) It is true that the order in this passage (1 Thess. 4:16) refers not to the dead saints as distinguished from other dead, but from the living saints; and it might be supposed possible that the "dead in Christ" mentioned here do not include all, but that others shall rise at another time: yet this is not likely, because the *time* is defined by the expression that "the Lord himself shall descend from heaven* with a shout;" and we know from the Old Testament that this is simultaneous with the destruction of the armies of Antichrist, gathered in the Holy Land, and *before* which the Lord shall have "come with *all* his saints." To have thus apostolically longed for what will be the lot of *every* true believer, and to have looked upon it as the highest attainment, does not seem to be what Paul had in view. What he speaks of is evidently something *extraordinary,* which he continually kept in view, as the *grand object of life,* to be always sought after with untiring effort. It is this blessing (whatever its nature) which he calls the PRIZE of the high calling of God in Christ Jesus. For *this* he continually forgot those "things which are behind" (as having already left their record of his labors), and reached forth unto those "things which are before."

And that this prize was within the reach of others also, is evident from the exhortation, "Therefore let as many of us as be *perfect* be *thus* minded."

Now if only the *living* saints, the *wise virgins,* constituted the 144,000, and if the being numbered with them is the prize of which Paul speaks, he must, *from the nature of the case,* be excluded; and that he would have aimed at an impossibility cannot for a moment be supposed.

3. Judging from these premises, then, it appears probable that the 144,000 consist of the number of those entirely consecrated Christians (even if some of them are now asleep) who spent or are spending their lifetime IN THE MOMENTARY EXPECTATION OF THE APPEARING OF THE SON OF MAN, and who died with, or are cherishing, the fervent aspiration: "Come, Lord Jesus, come quickly." And we suppose they have this dignity because they have peculiarly honored the Lord in the matter which this word makes so prominent, and as it were the test of a holy walk; since this expectation, when it pervades the whole soul, brings with it the atmosphere of the Saviour's presence. Such souls walk before Him, walk with Him; they purify themselves as he is pure,—continually strive to walk as he walketh,—abide in Him, and have confidence. They *know* that when he shall appear, they shall be like Him for they shall *see* Him *as He is;* and hence again, they *purify* themselves as *He* is pure

* ἀπ οὐρανοῦ. Sky? Atmosphere? The usual article is omitted.

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And if it be true that the coming of Jesus is the culminating point of the Scriptures, then, in treating them thus, God would but carry out his eternal principle, viz., "Them that honor me I will honor." (1 Sam. 2 : 30.)

But while we venture diffidently to say that we are inclined to believe that the 144,000 of Rev. 14 and the wise virgins are not identical, this would not by any means *exclude* the wise virgins from the blessed number of those who "follow the Lamb whithersoever He goeth." It is highly probable, indeed, that the wise virgins, while not identical with the 144,000, *constitute an integral part of them.*

Our Saviour says (Matt. 19 : 30) that *many* (not all) first shall be last, and *the* last first; and the whole aim of the remarkable and (to most persons) enigmatical parable of the laborers in the vineyard (Matt. 20 : 1–16) is to show that "*the* last shall be first, and the first last:" and the *reason* given is that *few* are *chosen*, though many are called.* And that this peculiar "choosing" refers to a personal share in the *wedding* (γάμους, not wedding *feast*†) is evident from Matt. 22 : 1–14, where, in verse 14, the same conclusion is drawn.

The passage in Luke 14 : 15–24, is by no means a parallel one, as is generally supposed. Neither the wedding (δι γάμοι) nor the wedding garment (ἐνδυμα γάμου) is mentioned, but only a supper (δεῖπνον). The only point of resemblance is in the sending out of the servant (Luke) and the servants (Matt.) into the highways; and even here the narrative in Luke adds the word "hedges." Moreover this resemblance is only in the English translation; for, in the Greek, Matthew's "servants" are sent out into the crossways or crossings of the roads (διεξόδους τῶν ὁδῶν), whilst Luke's "servant" is sent into the roads and fences (τὰρόδους καὶ φραγμοὺς).

In Mark 10 : 31, our Saviour, speaking to Peter of the rewards at His coming, seems to single out the wise virgins; for, again using the definite article, he says that many first shall be last, and THE *last* first. He seems also to allude to it in Luke 13 : 30, in which connection he also distinctly mentions the shutting of the door (Matt. 25 : 10). The virgins go out expressly to meet the bridegroom: those that are ready *go in with him to the marriage*, and must therefore be with the bride.

And it seems meet that those who, in the last "perilous times" of abounding iniquity and unbelief respecting the advent, held fast to the hope of His imminent appearing, should, at least, not fall behind those who, in earlier days, instantly serving God day and night, waited for his Son from heaven.

Our conclusions, therefore, are: that the 144,000 and the wise virgins are not identical, but that the latter are a part of the former; and that the wise virgins are not *mere* advent believers (seeing the foolish virgins are the same, having also gone out to meet the bridegroom), but only *such* advent believers as shall be found personally and momentarily expecting the Saviour; and who, therefore, not only believe in, but *love* His appearing.

Let us dig for hidden riches in the inexhaustible mine of revelation; and let the brethren who imitate Daniel's example, in giving heed to the "more sure" word of prophecy, *bring forth out of their treasure* THINGS NEW AND OLD.

E. E. R.

ANALYSIS OF THE SCRIPTURES

ON THE MILLENARIAN FAITH.

(Continued from page 79.)

HAVING given the references to the passages relating to the most important and prominent *purposes and results* of Christ's return, we now proceed to give a list of those which describe THE MANNER of his coming.

He will come literally and personally as he ascended. Acts 1 : 9, 11; Heb. 9 : 28; Rev. 1:

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* It has been suggested that this difference between "calling" and "choosing" is very important, because it is often mentioned in the New Testament. We propose at another time to point it out more particularly.

† The word used in verse 4, ἄριστον, is remarkable: ἄριστον means both "best" and "dinner." It might, perhaps, be rendered: "I have prepared my very best," intimating that this is the highest privilege and joy in the universe.

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7; 2 Thess. 2:8. The two words used in the last quotation to describe this return of Christ, are παρουσια and επιφανεια, which as strongly and directly describe a real, visible, and personal coming as any in the Greek language; and when used with reference to a person, they cannot mean anything but a real presence and advent of that person. "The *coming* of Stephanus, and Fortunatus, and Achaicus," means the personal advent and presence of these men. "The *coming* of Titus" is the personal advent and presence of Titus. And so "*Christ's own coming*" is the advent and presence of Christ himself, in his own proper person. The idea of a mere providential coming of Christ is a theological fiction, with not a single text of Scripture to bear it out.

He will most likely come first invisibly to steal away his waiting and watching saints, when "two shall be in one bed, the one shall be taken and the other left," &c.; at any rate "as a thief in the night." Matt. 24:43; Luke 12:39; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15; Luke 17: 34–36.

He will come suddenly, when people generally will not be expecting such a thing. Luke 21:34, 35; Mark 13:36; 1 Thess. 5:3; Rev. 3:3.

He will come, as to his visible manifestation (επιφανεια), in splendor and great glory. Matt. 16:27; 24:30; Luke 9:26; 21:27.

He will come in the clouds. Matt. 26:64; Mark 14:62; Acts 1:9; 1 Thess. 4:17; Rev. 1:7.

He will be revealed from heaven as the lightning shineth. Matt. 24:27; Luke 17:24; Zech. 9:14; 2 Thess. 1:8.

He will be revealed to every one's sight. Rev. 1:7; Numb. 24:17; Job 19:26, 27; 34:26; 1 John 3:2; Zech. 12:10; Rev. 22:4.

He will descend to the earth at the place from which he ascended. Zech. 14:4; Ezek. 43:2; Acts 1:11, 12.

He will come accompanied with the angel-saints, whom he will raise from among the dead and steal away from among the living for the purpose of having them with him. Jude 14; Matt. 16:27; 25:31; 1 Thess. 3:13; Deut. 33:2; Zech. 14:5; Rev. 14:4; 19:14. Compare, also, Matt. 22:30.

He will come clothed with irresistible majesty and power. Matt. 24:30; 26:64; Mark 13:26; Luke 21:27; 2 Thess. 1:7; Ps. 110:2; Rev. 6:17; 19:15, 16.

He will come in connection with some very marvellous heraldic demonstrations. 1 Thess. 4:16. Compare Exod. 19:16; 20:18; Isa. 27:13; Zech. 9:14; Matt. 24:31.

SPECIAL NOTICE.

☞ It is regretted, by none more than by the Editors, that this number is so late in its appearance. The reasons are, that the publisher had not the pecuniary ability to go on with the publication as he had contracted. For several months he held matters in suspense, hoping for help which he did not receive. Unwilling that our subscribers should be the losers by the non-publication of the three numbers which yet remained to fill out the year, the Editors applied for the subscription list, that they might, on their own account, arrange to supply what was about to go by default. It has been but a few days since their request was complied with. Hence the delay.

Having done all the editorial work of the year without compensation, incurred personal obligations for the publication of the preceding numbers, and compelled to issue this number at their own expense, the Editors beg leave to state, that *it will be necessary for other friends of the cause now to lend a helping hand.* We are willing to do what we can; but must decline the risks and responsibilities of continuing the publication, unless some benevolent friends, who love the Lord's coming, will consent to make donations towards meeting its printer's bills.

Shall, then, our work stop for want of means, at a time when everything is so full of signs that the end is near, and when the need of such a publication is so great and urgent? We await the answer.

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The Prophetic Times.

Vol. I. NOVEMBER, 1863. No. 11.

Special Contributions.

CLIPPINGS OF INTELLIGENCE.

THE STATE OF EUROPE.

THINGS are approaching a very critical condition in Europe. The most careful observers are satisfied that a great war is inevitable, and that its commencement is not far in the future. Says the London *Times*, "A single spark would kindle a conflagration from the Pyrenees to the Caucasus, from the Mediterranean to the Arctic Sea. It is scarcely possible to imagine how we could stand apart, and plume ourselves on our immunity between two worlds in flames. Yet who shall say how deep we should descend into the struggle, once begun—how long we should be involved, and with what changes we should finally emerge?"

A Paris correspondent of the *Standard* says: "I learn that notice has been sent to the troops quartered at the camp of Chalons to hold themselves in readiness to move at a day's notice, and that orders to prepare ambulances and wagons of the military train have been received at Metz and Strasbourg. The Imperial guard in Paris have not yet received any orders, but as they are always on the war footing, and their artillery, commissariat, and ambulances are kept in constant readiness, they are always prepared, and do not require a lengthened notice."

The Emperor Napoleon, in his proposal of a conference of the powers of Europe, makes the following significant remark:

"Must we eternally maintain a condition of things, which is neither peace with its security, nor war with its happy chances? Let us no longer lend a factitious importance to the subversive spirit of extreme parties by opposing ourselves in narrow calculations to the legitimate aspirations of peoples. Let us have the courage to substitute for a sickly and precarious condition of things, a situation solid and regular, even should it cost us some sacrifices. Let us assemble without preconceived system, without exclusive ambition, animated alone by the thought of establishing an order of things founded for the future on the well understood interests of Sovereigns and Peoples."

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MOVEMENTS AMONG THE JEWS.

The foreign correspondent of *The Moravian* has the following:

"The Universal Israelitish Alliance held its general annual meeting on the 18th of June last in Paris. It shows progress, and is definitively organized. Its members number 1386. There was a touching allusion to the death of Sir Culling Eardley, to whom was 'rendered a last homage of pious gratitude' for his constant sympathy and energetic concurrence in the defence and protection of Jews suffering persecution. The Austrian and Swiss Jews have formed separate societies, working to the same end, and acting with and appealing to the Universal Israelitic Alliance. The President for the new year, M. Cremieux, has put into circulation an energetic appeal to the Jews to unite. '*Come to us*,' he concludes.—'*Send us thousands of adherents; form committees—English, Russian, Polish, Belgian, Dutch, German Jews;*—Jews from every state of Europe, Africa, America—*Jews from every point of the Universe* into which our religion has penetrated; count your

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numbers, and *unite in a fraternal bond to the Paris committee*, which you will always find ready to promote your best projects. French Jews in all our towns give the example of a devoted concurrence! *Let our numbers be a new power* for the Association so pregnant with promise, and which, *although of so recent a date, has already produced fruit beyond all hope.* Take courage, brethren, we are upheld in our noble task by the most exalted minds in all other denominations, and are advancing towards the true fraternity of mankind.'"

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TROUBLES BREWING IN THE EAST.

Mr. Barnvard, the artist, writes to *The Traveller* concerning affairs in the Holy Land, and respecting *the Holy Places* in particular, as follows:—"The question regarding the custody of the *Holy Places* is now assuming a somewhat threatening aspect, according to the late news from Europe, and it is not improbable that a war may be the result. While in Palestine, I visited all these sacred localities, and became familiar with their histories, and also with the questions now in dispute between their custodes, the Latin and Greek monks; and as these disputes have become serious political ones between two powerful European Sovereigns, it may be of interest to the public to know further regarding them.

"As many may not understand the distinction between the above mentioned sects, it will be necessary to say that the Greeks do not acknowledge the Pope as the head of the church, but the Emperor of Russia; they also differ materially in their forms of worship. The established religion of Russia is the Greek. The Pope is the acknowledged head of the Latin or Roman Catholic church—while the King of France is the 'Protector,'—which title the present Emperor Louis Napoleon has assumed;—hence his demand for the restitution of the Holy Places to the Latin monks. This demand, by some cause or other, no doubt weighty political reasons, induced the Porte to publish a Hattehymaynn (imperial decree) reinstating the Latins in their ancient rights. This aroused the Greeks, who have appealed to their 'Protector,' the Czar of Russia, and he immediately demanded of the Divan at Constantinople the abrogation of this decree; and here rests the affair at present; what the result will be, lies in the future."

"The Missionary Herald" for August, 1862, presents an article from Dr. Barclay, from Jerusalem, which furnishes some interesting facts bearing upon the same subject. He says that the Russians are engaged in erecting immense buildings at the north-west side of the city—buildings occupying a site of 157,000 square yards in area, and costing not less than £250-000 already, without being nearly completed. He says, "The location of the buildings is not far from the upper Pool of Gihon, near which Rabshakeh stood when he defied Hezekiah. It commands also the north and west of the city, and if we are to credit Latin suspicion, its future use will be military."

It would seem from this as if war were in contemplation.

"The Romanists, like the Russians, not content with their place in the church of the Holy Sepulchre, are securing other property there, and are making provision for his Holiness, in view of any contingency that may arise."

We are reminded in this connection of a certain Poem, written on the return of Napoleon's ashes to France, from which we make the following extract:

"The day is coming—yea, is now at hand—
When wars shall struggle on the Syrian plains—
Wars such as ne'er before have been on earth,
Nor the sun seen in all his ancient reigns:—
The day is coming—yea, is now at hand—
When, urged by Heaven, to her old hallowed ground
Shall beauteous Solyma lead back her tribes,
While with sweet tones her Hebrew camps resound.

Then shall stand still Euphrates; then shall stop,
In fierce affright, Nile's many-founted river,—
Then, too, with whirl gigantic, shall the way
Of the Red Sea cleave wide apart, and sever.
Day of revival! then shall festal Zion
To her eternal God build shrine on shrine,—
High Lebanon and Hermon shout with singing,
While flowering olives crown their cliffs divine!"

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UNCONNECTED DISSERTATIONS

ON THE PROPHECIES AND CORRELATIVE THEMES.

No. 3.

"Behold, the Lord God will come, and his arm shall rule for Him: behold, His reward is with him, and His work is before Him." Is. 40:10.

THIS is our proposition: This coming Kingdom is to be personal, and not spiritual. Those who study the Scriptures in reference to the personal Kingdom, find so much that treats directly and specifically of it, that it is a matter of astonishment to them that all do not perceive it. It seems to some of them a work of supererogation to attempt to prove a thing so manifest. Yet many spiritualize these prophecies into "airy nothings." It is incumbent upon us to bring the sunlight of truth to bear upon their vapory imaginations, that they may be dispersed. If we are to take the Scriptures in a spiritual sense, how are we to know their meaning—since we have not the grammar nor lexicon of any spiritual language? True, the word of God is "spiritually discerned" by the spiritually minded. But that spiritual discernment does not see what is not, nor let loose the reins of one's own imagination, instead of an humble seeking of the guidance of the Holy Spirit, which is able to "guide us into all truth." (John 16:13; 1st Cor. 2:13, 14.) The spiritual discernment of which the Apostle speaks, is exercised to understand the word of God as it is—not to subject it to exegetical torture to make it appear what it is not. We are to "compare spiritual things with spiritual, by the wisdom which the Holy Ghost teaches"—collating the Scriptures in such a manner as to make one place explain another. The Saviour said of the Spirit, "He shall not speak of himself," but "He shall testify of me:" "Ye also shall bear witness." (John 15:26, 27, and 16:13.) Here the Spirit is represented as the testifier, and the Disciples as the "witness-bearers" of his testitimony. And "the Spirit was not to speak of Himself," which he would do if he spoke of a spiritual coming, or a spiritual reign. He was to testify of Christ, and the Apostles were to bear witness to his testimony—of whom the Saviour said, "Ye are *my* witnesses,"—not the Spirit's witnesses. The Spirit has only to assist them understandingly to bear witness of Christ; not of the cross only, but of "the glory that was to follow." "He shall shew you things to come."—"He shall take of mine and shew it unto you."—"He shall not speak of himself." But the spiritualizing system has the Spirit speaking of himself, and testifying of his own coming; and, more unscriptural still, they have the Spirit coming in great power and glory to reign, and to sit on David's throne! The Spirit's throne is in the hearts of true believers; and why he should abdicate that to sit on David's throne, they have never explained. The Apostles were the most spiritually minded of all men; but in bearing witness to the Spirit's testimony, we never hear them speak of a spiritual second coming. This was not included in the promise that "He should shew them things to come,"—for "He was not to speak of himself." We might safely challenge any one to find a single passage in the whole teachings of the Apostles that speaks of a second coming of the Spirit. More than this, Peter declares, that the Spirit testified beforehand of the glory that should follow simultaneously with its predictions of "the sufferings of Christ." Accordingly, every where in the testimony of the Prophets, the sufferings and the glory are often embraced in the same predictions. Even in that magnificent prophecy of the child that should be born of a virgin, we have the Spirit testifying of His government, "the increase of which shall have no end." (Is. 9:6, 7.) And that this is the Spirit's testimony, no believer can doubt—for Peter definitely declares, "That the Spirit in them (the Prophets) did testify, *before hand* of the sufferings of Christ, and the glory that should follow at the revelation of Jesus Christ," when He shall show who is the blessed and only Potentate, the King of kings! "For I will overturn, overturn, overturn, until He come whose right it is; and I will give it Him." (1 Pet. 1:9–13; 1 Tim. 6:14, 15.) The Apostle Peter, in these texts speaks of the glorious coming as the end of their faith, and the grace to be bought them at the revelation of Jesus Christ, "as the things to be hoped for;" which could not be if they got their reward at death. It follows, then, that spiritualizers are

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not giving that Spirit's testimony, who never spoke of a second coming of his own. It should be called vaporizing; for it is not spiritual to attribute unscriptural offices to the Spirit—contradicting and perverting the Spirit's own testimony. See an exhibition of the origin and character of this spiritualizing system in Dr. Seiss' "*Last Times*," pp. 247–250.

Who does not see, also, that the remark—"O it's a spiritual coming, a spiritual reign," has become the mere pretext for indifference to the subject—a kind of soporific to the conscience—that those who use it may "slumber" on in the lap of worldly ease. But when "at midnight, *there was a cry made:* Behold the Bridegroom cometh," what was the fate of its unwise slumberers? "They that were ready went in to the marriage."—But while the unready ones went to bring oil, "the doors were shut;" and they were excluded, refused. We have an intimation of the continued history of these unready or unprepared ones in "the servant that prepared not himself," and was consequently "beaten with many stripes." "Therefore it is said, be ye also ready, for in *such an* hour as ye think not, the Son of Man cometh. (Luke 12:40–47.)

There is an Antinomian delusion into which some believers in the Advent doctrine have fallen, which is calculated to cast them into as deep a sleep as unbelief. Notwithstanding that the sole plea for the exclusion of these unwise virgins was unreadiness—they say, "Christ is our readiness," and give themselves no further trouble about preparation. Nothing could be more unscriptural, for it is never said that Christ is our readiness.—He is our salvation—and that is a finished work, with which we have nothing to do; but we have much to do with the work of preparation. There are things that "accompany salvation;" and these are our concern—aided, of course, by Divine grace. All doctrines that would have the effect to lessen our genuine Christian efforts, are "Satan's opiates," as the Author of "The Parable of the Ten Virgins" very truly calls them.

Let us examine Matt. 25; 10. "They that were ready went in to the marriage," and see if they were not the same as "the Bride that had made herself ready in Rev. 19:7. Here it is expressly stated that "the Bride made herself ready." Then let us examine Matt. 25:11, 12, in reference to the unready ones, and see if it is not identical with the unprepared servant of Luke 12:47.—(See also Luke 12:40–46.)—The fate of this class of unready servants, who neither prepared themselves for his coming, nor "did *according* to their Lord's will," is identical with those of 1 Cor. 3:15: "Saved so as *by fire, with the suffering of loss.*" Their lives must *be in very* strict accordance "with their Lord's will," to be in the high blessing of the "ready" ones.—"Bringing every thought into captivity to the obedience of Christ." (2 Cor. 10:5.) For since the Saviour finds moral character in the thoughts as well as in acts, one unholy thought habitually indulged, may put us in the class of those who are saved so as by fire, with "the suffering of loss" throughout all eternity. Who does not see from this, that all such Antinomian teachers are lulling their votaries into a "slumber" equally as injurious as the unbelieving spiritualizer. The sophistry of this class of teachers is often subtle, and would "deceive the very elect," if it were possible. And it is because they obey the command, "Go ye not after them," that they are not deceived. They call it "The Gospel of grace;" it is rather sin against grace. Any carelessness in reference to obedience is the sin of presumption, which the Scriptures represent as unpardonable, save by chastisement. We should remember who God is, and who we are; and if we could have a just perception of this, we could form a better idea of the self-abasement which becomes us, and of that humble God-fearing spirit which checks the rising thought of disobedience and every unholy emotion, as much as open transgression; "for all things are naked and open unto the eyes of Him with whom we have to do. (Heb. 4:12, 13.) Nothing short of this is a state of preparation which will ensure the "blessing of the ready virgins."

A. P. J.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man."

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Selections.

DIRECTIONS FOR CHRISTIANS

WITH REFERENCE TO CHRIST'S SPEEDY COMING.

By Rev. Ed. Bickersteth, D.D.

No warnings of the New Testament are more often repeated than those relating to the return of our Lord. It is brought before us in many of the parables; our Lord and his Apostles again and again renew their admonitions to be looking for and be always ready for his coming. We give a few practical directions for the fulfilment of these Divine inculcations:

1. EXERCISE FAITH IN THE DIVINE TESTIMONY CONCERNING THE LORD'S COMING, AS A CERTAIN, APPROACHING, AND NOW NEAR EVENT. The personal coming of our Lord from heaven, where he now is, in glorified humanity, to this our earth, is absolutely *certain*. Nothing in heaven and earth can be more so. Our Lord pledges his veracity for it in the most solemn manner: *Heaven and earth shall pass away, but my word shall not pass away.* (Matt. xxiv. 35; Mark xiii. 31; Luke xxi. 33.) It is often mentioned with a special call to attention, thus, *Behold, I come quickly: surely, I come quickly:* as if to remove any lingering doubts that the delay might occasion. It is one of the surest of all truths that our Lord will return from heaven in like manner as he ascended. (Acts i. 11.) The whole voice of the Church in its creeds, is here harmonious. And as it is certain, so it is ever *approaching* nearer and nearer. Each year, each month, each Sabbath, each day, and each hour, shortens the intervening time. Each sacrament, as it is repeated, tells us of its approach. The Lord's Supper is appointed to *show forth the Lord's death till he come.* Each baptism is a figure of the coming regeneration of the earth. Even in the days of the Apostles he tells the Roman converts, after they had believed but a few years, *Now is our salvation nearer than when we believed: the night is far spent, the day is at hand.* It ought, then, by us now especially to be viewed as very *near:* yes, considering the magnitude of the event, and all its issue, and the shortness of the interval as compared with the past 1800 years, as close at hand, even at the doors. Our chief guides here are the prophecies of Daniel and the book of Revelation, connected with the signs of the times. And let any one diligently read the opening out of these books in the writings of those faithful men who have patiently studied the subject in our own day, and whatever differences, more or less material, there may be in their views, he must see that they agree that little yet remains to be fulfilled before the Lord's appearance. Many who have deeply studied the subject fully believe, and I cannot but concur with them, that we are in the last period of the fourth great empire, just previous to the Lord's return as revealed to Daniel; that six out of the seven seals of Revelation have been opened, six out of the seven trumpets have sounded, six out of the seven vials have been poured out. The Lord's return is also, as many of us believe, nearly connected with the seventh seal, the seventh trumpet, and the seventh vial. We believe, also, that the chief prophetical dates that were to intervene have either run their course or are nearly closing. In the strength, then, of all these prophecies, and in the manifest peculiar signs of the times, continually awakening general attention, but needing the sure lamp of prophecy, shining in our dark world, to give us true light; we call you, my brethren, to exercise faith in the Lord's coming, not only as certain and approaching, but also as near. We believe that we may, with a strength of emphasis that could not before have been used, say to all, *Stablish your hearts, for the coming of the Lord draweth nigh. Behold, the Judge standeth before the door.*

2. REGARD THE LORD'S COMING, RATHER THAN DEATH, AS THE GREAT EVENT FOR WHICH

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YOU ARE TO PREPARE. No one can have studied the New Testament with reference to this subject, without discerning how seldom death is referred to as a motive for watchfulness and preparation, in comparison of the quick and sudden coming of Christ. Death, in this view, is not wholly lost sight of. We are assured *it is appointed unto men once to die, and after this the judgment.* But again and again we are charged to watch, to be also ready, to take heed, to watch and pray always, under the conviction that in such an hour as we think not the Son of Man cometh. This peculiarity in the language of the Holy Spirit must have a deep meaning and infinite wisdom. Our minds ought to be conformed to these directions. They do not imply that death is not decisive of our state for ever: the end of the time of probation and of the day of grace. These truths are made clear by other scriptures. But they do not manifestly teach us that it is more important and more practically profitable to our souls, to fix our eyes and our hopes and our aims on the Lord's coming, rather than on death. That if we would be quickened by the most powerful and stirring motives; if we would be animated by the brightest hopes; if we would have most prominently before our mind the final issues of everything in which we now engage, of every thought, word and work; we must be looking for, and expecting, and preparing continually, for the great day of his appearing. True it is, that it has been delayed season after season, in which Christians have thought that it would take place; true it is, that there have been periods in the past history of the Church when expectation of his immediate coming was general, and yet he did not come. But all this is provided for in the directions of our Lord. He tells us, *Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for your Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.* (Luke xii. 35–38.) In the time of our Lord the night was divided into four watches. In the night of his church, from his absence, he might have been expected at any watch. But special seasons when he was looked for having passed, we must not slumber, but increase our vigilance, if we would have this special blessing at his return.

3. VIEW THE LORD'S COMING AS INFINITELY DESIRABLE. Let it enter into all your best wishes, let it form a part of your constant prayers. In this way it is ever presented to the children of God in the Holy Scriptures. It is *the marriage-supper of the Lamb*, and *blessed are they which are called to it.* He is set before them in the most attractive of all characters, as the coming Bridegroom. The bride longs for the beloved bridegroom. We are told, *Unto them that look for him shall he appear the second time, without sin unto salvation.* They are described as *looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; looking for and hasting unto the coming of the day of God.* The most careful discrimination in those passages which are full of terror to the wicked, is continually made, between the effect of his appearance on his enemies and on his people: *Say to them that are of a fearful heart, Be strong, fear not. Behold your God will come with vengeance, even God with a recompense, he will come and save you.* (Isa. xxxv. 4.) He is described as *mighty to save*, at the very time that he is described as *trampling on* his enemies *in his fury:* when the *day of vengeance* is in his heart, at that very time, the *year of his redeemed is come.* (Isa. lxiii. 1–4.) The day which burns *as an oven*, and in which *the proud and all that do wickedly shall be as stubble*, is the very time in which it is said, *Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.* (Mal. iv. 1–3.)

True it is, if we have the mind of God, we have no pleasure in the destruction of the wicked; we now yearn over them, we long for their salvation; we entreat them to be recon-

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ciled to God. But seeing that allowed sin and wickedness continually increase, and is the source of every kind of evil, and that in the mind of infinite wisdom and love there is no other remedy for those evils, and that this remedy will be effectual to subdue all iniquity and to bring in universally that kingdom, which is righteousness and peace, and joy in the Holy Ghost, we have in this also, oneness of mind with God. The honor of God's name and the welfare of his people being infinitely dear to us, and their sufferings at the last being, as we have reason to expect, peculiarly severe, this day becomes infinitely desirable for the putting an end to iniquity, for the hallowing of God's name, for the coming of his happy kingdom, and the doing of his will on earth as it is in heaven. It is the day of the full redemption of God's people, putting an end for ever, as it regards them, to death and sorrow and crying and pain and the curse: clothing them with the resurrection-body and the perfected spirit; admitting them for ever to the heavenly mansions and the innumerable company of angels, and the spirits of just men made perfect, and into that city which the glory of God lightens and the Lamb is the light thereof, for ever and ever. With regard to the mind of the Church on this subject, we have it beautifully set forth in some of the last expressions recorded in Scripture of that Church; addressing Christ, it is said, *The Spirit and the Bride say, Come,* and addressing every hearer around us, the Church says, *Let him that heareth say, Come;* and in this day of grace, while it continues, the Church addresses the whole human race, *Whosoever will, let him come and take the water of life freely;* let him share all our hopes and all our blessings. And yet farther, when the Saviour re-echoes again this testimony from heaven, saying, *Surely, I come quickly,* the Church reiterates the longings of a renewed heart, *Amen, even so come, Lord Jesus.* Thus the daily prayer, the chief request of each child of God, is, *Thy kingdom come.*

4. See that this waiting for Christ has its right practical influence by increasing your spirituality and heavenly-mindedness. Thus it is used in the Holy Scriptures. This hope may be received merely in the intellect and imagination, as an interesting and impressive subject, without sanctifying the heart. In this way received, it may fill us with dogmatic, positive assumptions, fancied superior knowledge, and cause us to despise more devoted brethren who may not yet see this hope, and thus occasion many stumbling-blocks to its reception. This is a painful abuse of this deep scriptural truth. Its real use is to raise us continually heavenward, as the Apostle teaches. *Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body.* (Phil. iii. 20, 21.) All Christians quickened together with Christ by the Spirit of God, are now *raised up together, and made to sit together in heavenly places in Christ Jesus.* (Ephes. ii. 6.) The Lord's coming is revealed to bring us to this state of mind. *Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory.* (Col. iii. 2–4.) The Apostle John joins the same hope with more close abiding in Jesus and increasing purity. *He that hath this hope in him purifieth himself even as he is pure.* (1 John ii. 28, 29; iii. 1–3.) The more assuredly you can realize in your minds God's testimony to this truth, and the more steadily you can gaze on this blessed hope, looking for it and hastening unto it, the more you will be raised above earth-born cares, sorrows and troubles, and your heart opened to noble and generous actings for God and his Church. You will be filled with scriptural and bright anticipations of heavenly glory. Its holy joy and happiness will be reflected in heavenly-mindedness, deadness to the world, Christian tempers, holy dispositions, and all the fruits of the Spirit, so that you shall rejoice with joy unspeakable and full of glory, and *the joy of the Lord shall be your strength* for every work tending to glorify his name and bless your fellow men.

Lastly, Let us confess this hope of our Lord's coming before the world. Why has

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it yet had so little influence! We have been too much ashamed of our hope, and have hid our light under a bushel. Why has it not yet roused, to any great extent, the mocks of the scorner and the revilings of the world? The voice of testimony has hitherto been so feeble that the world has had no occasion to trouble itself about it: the world has not been disturbed in its false peace. Why is it carefully excluded from the mass of our religious periodicals and journals? The testimony to it, from those who hold it, has hitherto been so indistinct, that the conductors of such publications have no idea of the strength of conviction with which it is held by the faithful servants of Christ. We must be more open, bold, and decided in our profession, if we would make a real impression on the whole Church of Christ. Our blessed Master has told us, *Let your lights be burning, and ye yourselves like unto men that wait for their Lord.* This implies an open confession of our hope of his return. *With the mouth confession is made unto salvation.* This is one purpose which he has in view in our attendance on the Lord's Supper; to testify to others our hope that he who died for us will come again. And be it so that we meet with ridicule and reproach from even professing Christians for this confession; let us take up this cross also. No doubt Noah had many a scoff and many a mockery to endure, while engaged for 120 years in building the ark; yet *by faith Noah, being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir of the righteousness which is by faith.* All the extravagancies which, through the special enmity of Satan against this truth, any who may have professed it, may at any time have mingled with it, will be very possibly laid to our charge. There is no doctrine against which that malignant adversary seems to have had more hatred, nor any which he has more striven to mix up with human infirmity. But the holy Bible ever leads us to combine true sobriety and moderation with the Lord's being at hand. *Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation.* Again, we are told, *Wherefore be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ.* And again, *Let your moderation be known unto all men. The Lord is at hand.* Thus entirely separated from all enthusiasm, and thus intimately associated with all truth and sobermindedness, in the Holy Scriptures, is that doctrine of the Lord's speedy return and our waiting for him which we have now set before you. Let us not, then, be ashamed of our hope. Let us avow it before all men.

Indeed, these are the truths eminently suited to the very times through which we are passing; exactly calculated to meet all the errors and iniquities, the Infidelity, the Popery, and the lawlessness of these days. If God have given us this sure light in a dark place, let us lift it on high, and *shine as lights in the world, holding forth the Word of life.* This is the seasonable truth for the people of Christ now; it is given by Christ himself, in a voice from heaven, in the account of the sixth vial, under which we are now living, *Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.* It is, then, clearly according to the mind of Christ that it should be distinctly announced and fully proclaimed. I call upon all his servants then, in the name of the great Lord and Master of all, to testify their hope of his return. *Confess him before men, and he will confess you before the angels of God;* yea, before his Father in heaven. Thus, *when he shall appear,* you *shall have confidence, and not be ashamed before him at his coming.*

FACTS WORTH REMEMBERING.

If we are led to expect a spiritual Millennium before the second advent of Messiah, and that his return will be only to judge the world at the dissolution of all things, we must give up our grammatical fulfilment of the prophecies and promises; because there would be neither time nor place for the literal accomplishment of that promise, towards which all the prophecies converge, and from which all the promises of the ensuing glories radiate. . .

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Those who hold that the Church's triumph will be during Christ's personal presence upon this earth, receive the prophecies, in the main, according to the plain tenor of their language; whilst their opponents, who expect the fulfilment of the prophecies respecting the reign of Messiah, all with regard to the restoration of Israel, and all relating to the renovation of the earth, prior to the literal advent of the Lord, must adopt a method of interpretation which they perhaps call *spiritualizing*, but which, in fact, throws ambiguity and mystery over language which to the literalist appears clear and explicit.—*The Finished Mystery*, pp. 243, 244.

THE MILLENNIAL REIGN.

FROM DEAN ALFORD'S "GREEK TESTAMENT."

Rev. 20: 4–6.

"And I saw thrones, and they [the saints] sat upon them, and judgment was given to them, [*i. e.* they were constituted judges]. And I saw the souls of them who had been beheaded on account of the testimony of Jesus, and on account of the Word of God, and the which did not worship [during life] the beast, nor yet his image, and did not receive the mark [mentioned ch. 13: 16;] on their forehead and upon their hand: and they lived [lived again] and reigned with Christ [took part in his kingdom] a thousand years. The rest of the dead lived not [again] until the thousand years be completed. This is the first resurrection."

It will have been long ago anticipated by the readers of this commentary, that I cannot consent to distort these words from their plain sense and chronological place in prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the Millennium may bring with it. Those who lived next to the Apostles, and the whole Church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents.

As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain ψυχαι ἔζησαν [souls live again] at the first, and the rest of the νεκροι ἔζησαν [dead live again] only at the end of a specific period after the first;—if in such a passage the first resurrection may be understood to mean *spiritual* rising with Christ, while the second means *literal* rising from the grave;—then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything. If the first resurrection is spiritual, then so is the second, which I suppose none will be hardy enough to maintain. But if the the second is literal, then so is the first, which in common with the whole primitive Church, and many of the best modern expositors, I do maintain and receive as an article of faith and hope.

ADVENT HYMN.

BY J. A. SEISS, D.D.

See Titus 2:13; Phil. 3:20, 21; Rom. 8:19–23; 2 Tim. 3: 1-5: Luke 21:28.

Eternal Father, hear!
Haste to fulfil Thy word!
Let Israel's Hope appear!
Reveal to earth her Lord!
We wait for Jesus from the skies;—
When shall His glories greet our eyes?

How long shall Death yet reign,
And Hell our race oppress?
When shall earth bloom again
In Eden's blessedness?—
We wait for Jesus from the skies;—
When shall His glories greet our eyes?

The waves of ill are high;
The world with trouble reels;
All lands and creatures cry;—
Speed Judgment's chariot-wheels!
We wait for Jesus from the skies!—
When shall His glories greet our eyes?

The times are prophets now;
They preach impending doom;
Let each, repentant, bow,
And saints prepare for home.
We wait for Jesus from the skies;—
Soon shall His glories greet our eyes.

Hail to the dawning day,
By holy seers foretold!—
Hail to Messiah's sway,
And coming Age of Gold!
We wait for Jesus from the skies;—
Soon shall His glories greet our eyes.

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Editorial.

UNION MEETINGS DEVOTED TO PROPHECY.

It affords up pleasure to learn of the continued activity and successes of our friend, Rev. M. Baxter, author of the prophetic work on Napoleon, in his labors to awaken attention to the great subjects connected with the coming Kingdom. Not only has he been diligently addressing the people himself, but he has succeeded in securing several meetings in different places, in which various ministers have taken part with him in declaring their concurrent convictions on the subjects on which he has shown so much interest, self-denial and activity. We have particular accounts of one of these meetings, held in St. Lawrence Hall, Toronto, which is said to have been quite largely attended, and which was addressed by Rev. Mr. Brookman, Rector of Thamesford, Dr. Williamson, Dr. Robinson, Mr. Geo. Reynolds, and Rev. Mr. Baxter.

Dr. Williamson, on taking the chair, expressed the object of the meeting. He said, he was a firm believer in the immediate nearness of the Second Advent. The grand prophecy of Daniel relating to Nebuchadnezzar's image showed that there were to be four great universal empires—the Babylonian, the Medo-Persian, the Grecian, and the Roman—before the setting up of the universal millennial kingdom of the Lord; and as we were now living at the end of the Roman or fourth universal Empire, therefore the establishment of Christ's millennial monarchy must be close at hand. The four empires in question were respectively symbolized by, the head of gold, the breast of silver, the thighs of brass, and the legs of iron, terminating in ten toes of miry clay, upon which finally the stone cut without hands descended, and shivered the image into fragments. That stone represents not the progress of Christianity, but the personal descent of Christ at the battle of Armageddon, which would take place when the Roman earth should be divided into exactly ten kingdoms. With respect to the views and arguments brought forward by Mr. Baxter in his work called "Louis Napoleon the Destined Monarch of the World," he would say that his intellectual apprehension was fully convinced as to the correctness of the main positions upheld by them.

Dr. Robinson read from John Wesley, Dr. Bengelius, and Dr. Bickersteth; and proceeded to say that the signs of the times showed that the coming of the Lord draweth nigh. By studying the Revelation and the other prophecies, and taking notice of what was fulfilled, we could ascertain at what point we were. He considered, as did very many others, that we were now under the sixth vial, which is poured upon the river Euphrates, drying up its waters, evidently symbolizing the decay of the Turkish nation. That this was now taking place was so apparent, that it had long been the phraseology of the journalists, that the Sultan was the 'sick man.'

We are under the sixth vial, and cannot be far from the seventh. Now, what great event is declared to transpire between the pouring out of the sixth and seventh vials? The Lord Jesus says, between those two vials, 'Behold, I come as a thief.' The sixth vial then being nearly exhausted, because it has almost done its work, and, as the seventh is to be poured out to fulfil the wrath of God on an apostate world, we know that the coming of the Lord must be near. He acknowledged there was an uncertainty as to the precise hour, or day, or year, of that event. He would not insist upon a precise date, but he would say that the event must be near.

Dr. Robinson then referred to Mr. Baxter's view that Louis Napoleon is the personal Anti-

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christ, the eighth head of the beast in Revelation, who is to make war with the saints, and overcome them, and finally be destroyed by Christ at his coming. For some years he (Dr. R.) had been of opinion that this view was very probable. The beast was the Roman Empire, and the heads its various forms of government. Of these the Germanic Emperorship was the sixth, and when that was taken from the Emperor of Austria after the battle of Austerlitz, Napoleon I. became the seventh head of the beast. That head received a deadly wound at Waterloo, but as predicted in the Revelation, the deadly wound was healed when Louis Napoleon ascended the French throne, revived the Napoleon dynasty, and became the eighth head of the beast. Louis Napoleon answered to the description, 'The beast that was, and is not, even he is the eighth, and is of the seven.' Napoleon the nephew stood in the place of Napoleon the uncle, cherished the same designs, and was carrying out the same policy. The journals of the day were constantly bringing us fresh intelligence of the development of Napoleon's plans. He had just got possession of Mexico, and he saw by the remarks of the Globe of this very day, that he had long had his heart set on obtaining Mexico as a permanent possession for himself. He is clearly aiming at a universal monarchy; and the prophecies show that the Antichrist is to succeed in this aim.

As some commenced retiring at the close of one of the addresses, Mr. Baxter requested that none would withdraw, although the meeting had already continued long, as the opportunities for hearing on the subject of prophecy were very limited; that we are rapidly hastening to a crisis of unparalleled magnitude, and no one knew how soon the storm would burst, that was to do away with all the existing forms and constitutions of society. There were but few who from any pulpit spoke of prophecy. The prophetical parts of the Bible were almost wholly ignored by the ministry of the present day. Many of them, alas! even prided and plumed themselves on the fact that they did not preach on the prophecies, although God pronounced a special blessing on those who read and gave heed to the revelation and the prophecies of Daniel. The previous speaker had spoken about Napoleon, and there were no signs of the times more cogent than those which had reference to the present Emperor of France, as to the nearness of the close of the present dispensation. Dr. Robinson had spoken of Louis Napoleon having possession of Rome—of his always saying that the empire is peace, while his acts showed that he meant war; and of his being of an imperturbable countenance, answering to the title given to the Antichrist—the king of 'impassive' countenance, as it is in the Greek—but it should also be especially remembered that Antichrist was to make a seven years' covenant with the Jews, and that this period of seven years was immediately to precede the end.

Nearly all who considered that Napoleon was the Antichrist, believed that he must make this covenant with the Jews, to give them repossession of Palestine, that they might rebuild their temple and offer sacrifices—and his making this covenant would be the decisive test of his being Antichrist, or the Man of Sin. Many were surprised to hear that Napoleon was the Antichrist, and said they had always thought Popery was the Antichrist. Now Popery, no doubt, was *an* Antichrist, as Mohommedanism also was an Antichrist; but the one who is to overtop all other Antichrists, head and shoulders, so as to be *the* Antichrist—this monster of impiety and blasphemy—is to offer himself to the Jews as their Messiah, and be accepted by them, as Christ said, 'I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.'—This and other passages have been understood to mean that the Antichrist will offer himself to the Jews as a Messiah, and that his image will be set up in the temple and worshipped by them: being the abomination of desolation spoken of by Daniel the prophet. More than twenty eminent writers on prophecy had clearly shown that Louis Napoleon, being the eighth head of the beast, is the Antichrist and Man of Sin, and the beast, after its deadly wound was healed, was to gain power over all nations, and kindreds, and tribes, and tongues. This would take some years, and then the beast would go

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and make war with the saints for three and a half years, and overcome them. We could see how rapidly Louis Napoleon was attaining to great power throughout the world. Three years ago no politician expected that he would ever obtain a foothold in America, yet ten years ago the eminent writers he had referred to had predicted that this must be—for he was to be monarch over the whole world. According to the thirteenth chapter of Revelation, the Antichrist is to gain power over all tribes and nations; and who that observed the present tumultuous and revolutionary state of the world, could fail to see how favorable such a state of things was for any strong and vigorous monarch to step in, and so to manage all these and other approaching revolutions, by interposing between the various contending parties, as to make himself master of them all?

He said he thought the prophecies furnished a most convincing array of proof that Louis Napoleon was the seventh-healed or eighth head of the Beast or Roman Empire, who was to be manifested as the Antichrist, and then be destroyed by the brightness of Christ's coming at the final conflict of Armageddon. In addition to the fact of his name containing the number 666, and being in the Greek tongue Apoleon, according to *Rev.* 13:18, and 9:11, it was remarkable how he was gaining power over the ten horned kingdoms to Rev. 17:13; these ten kingdoms being England, France, Spain, Italy and Austria—the five in the western Roman Empire; and Greece, Egypt, Syria, the rest of Turkey and the north of Africa—the five in the eastern Roman Empire. These ten kingdoms would soon have their territorial limits slightly altered, and have ten kings elected over them by universal suffrage, just before the commencement of the final three and one-half years' great tribulation and persecution. These ten kings would unanimously give their power and strength to Louis Napoleon, whose predominance would arise from his power alone remaining unshaken, while every other nation would be convulsed to its centre in the impending revolutions. The victorious achievements of the present Napoleon were far to exceed those of his uncle, for he was predicted in Rev. 13:7, to gain power over all nations; and whereas the uncle failed to subjugate Asia, Africa, America, England or Russia, the nephew would in due time have all the monarchs of the various countries of the world as his vassals or tributaries. It was to be anticipated that having subdued Mexico, he would join with the Southern States, and subsequently during the internal commotions in the Northern States, would become supreme over them, especially being aided by the Romish church, which was depicted in Rev. 13:12, as ultimately causing the earth and them that dwell thereon to worship him during the last three and one-half years or forty-two months in Rev. 13:5.

He said it would be easy to tell when we had arrived within seven years of the end of this dispensation, because from Dan. 9:27, it appeared that the Antichrist was to make a seven years' covenant with many of the Jews, seven years before the end of this economy, and about ten months after the covenant, or 2300 literal days before the end (Dan. 8:14), the sacrifices would be restored in the Jewish temple, which would probably be the transformed Mosque of Omar on Mount Moriah in Jerusalem.

He further said, that the various signs of the times were also very admonotory. The Gospel was being preached for a witness to all nations. (Matt. 24:14). The Jews were beginning to return to Palestine (Ezek. 38; Rev. 16:12), and the mystic Euphrates or Ottoman power was being dried up. The Romish Church was beginning to lose its temporal power and secular possessions, (Rev. 17:16,) although its spiritual influence was perhaps increasing.—The hydra-headed monster of Infidelity was showing itself in new and more insidious forms, and revolutions and wars were spreading all over the world. (Rev. 16:14.) Many were emphatically running to and fro by the invention of railways and steam-vessels, and knowledge was being increased. (Dan. 12:4.) The words of the prophets were also being unsealed and unloosed by many prophetic expositions as the time of the end approached. In these last days God's Spirit was also beginning to be poured out upon all flesh, as seen in recent unexampled revivals. (Joel 2:28.) All these

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considerations should lead persons to prepare for the awful impending judgments, by giving up their hearts to the Lord Jesus, who had died in their room and stead."

We cannot reprint the report of the addresses in full, but give enough to show our readers the substance of what was elicited at the meeting, with the belief that they will be equally interested with ourselves, as well as profited by the reading of it. Let us all watch and be sober, for we know not what a day may bring forth.

N. B.—Any subscriptions or donations to the *Prophetic Times*, paid to Mr. Baxter, will be duly forwarded to, and acknowledged by us.

THE ADVENT,

AND THE DENOMINATIONAL RELIGIOUS PRESS.

For a succession of weeks a series of popular articles has been appearing in the *Western Episcopalian*, on the subject of prophecy, and its claims to our devout and constant study. It has given us great satisfaction to see these articles, and the promises they give of many more to come. Why do not our denominational religious papers have more to say upon this topic? We notice the professions of many to be "*Watchmen*" and "*Observers;*" but we do not find that they have so *watched* and *observed* "the signs of the times,"—at least not in the majority of cases—as fidelity to Christ and his predictions and commands seems to us to require. What is the reason that such a systematic silence is observed by the editors of the religious papers in general, on this great subject of the Saviour's speedy return?—a subject around which all the Christian's highest hopes cluster, and to which his most ardent desires should continually be directed. The *Western Episcopalian* presents an honorable exception to the common course of our denominational periodicals in this particular. We transfer the leading editorial from one of its recent issues, and commend it to our readers as a very simple and conclusive argument upon a most important question. It is as follows:

"Has the Lord Jesus Christ already completed and closed up his personal, visible relation to this earth, and to the race which populates it? or has this relation still other periods and phases to pass through?—and, if so, what is to be the character of those future periods and phases? Do we know, can we learn, anything about this?—Is anything revealed in the Word of Truth?

"For every Christian mind such questions must possess the strongest attraction; and they are of course naturally suggested by the recurrence of Advent Season.

"Now, looking at the first of them purely in the light of common probability and common sense, it seems to us, we confess, that the answer can only be in the negative.

"When the Sovereign of a revolted province undertakes to reduce it once more to its pristine allegiance, and visits it for the purpose of arraying his conquering hosts, assigning them their posts, and arranging their campaign, he will not consider his victory complete till he again gathers up into his own person all the attributes of sovereignty; till he sits *in person* on the usurped throne, and is *in person* openly and publicly recognized and accepted; and, in short, reigns again monarch, with complete and undisputed sway.

"Without this there would be a palpable want of completeness, of symmetry, in his operations. Why should he be at the pains to visit the rebel domain, arrange and put into operation a costly and toilsome campaign, if he does not purpose, when his conquest is complete, to instal himself anew and openly as sovereign? Exactly so; and it seems to us there would be a want of completeness and symmetry in the work of Christ, if He is not to be royally installed and openly, in His own proper person, reign supernal Monarch of the renewed earth and of the regenerated nations.

"And, as he has had from the very first, *personal* and *manifest* dealings and relations with the earth, and with its race, so it seems most natural, nay most necessary, to suppose that he will continue to have, until the complete and symmetrical round of those relations is filled out in his personal coming and reign.

"With regard to the *character* of Christ's future reign, the same argument of common

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sense and common probability seems to shut us up to the conclusion that it will be, in all its features, the contradictory of the long revolt, of whose overthrow it is to be the royal completion; and, moreover, that there will be no feature of that revolt of which it will not include the contradictory, whether the feature be spiritual or physical. That is to say, Christ's future reign would be just as much incomplete if it did not include the renovation of the *earth*, ruined by revolt, as if it failed to secure the renovation of the *race* which inhabits it; just as really a failure, if it did not restore Paradise to the one, as if it did not secure regeneration for the other.

"The reign of Christ, in other words, must be *the complete reversal of the pristine curse.* If that curse denounces spiritual death against the transgressor, the reign of Christ must usher in the triumph of Spiritual life to the believer; if that curse has introduced bodily disease and death, as the consequence of sin, the reign of Christ must bring in its abolition, and the renewal of primitive bodily vigor and longevity; if that curse brought in thorns and thistles, barrenness, and convulsion, toil, and hardship, and famine, the reign of Christ must bring back Eden, with its security, its beauty, its abundance, its blessed ease and sweet satisfaction. Whatever now goes to make up the long and dreary catalogue of mischiefs and evils, resulting from the entrance of sin, and the consequent establishment of an usurping Satan upon the throne of the world, the reign of Christ must sweep away and replace by its perfect antidote and contradictory. Surely, if it stop short of this, Christ's reconquest of His revolted territory pauses short of completeness.

"The race has, in the course of long generations and ages, become so sadly wonted to all these ten thousand minor outflowings of the curse, that even the Christian cannot so much as begin to conceive what a sombre shadow there is to be swept off, nor to conceive of a tithe of the glorious beauty and blessedness which this now cursed earth is capable of putting on, when once the curse shall have passed away, with its gloomy eclipse, and the undiminished sunshine of that creation which God pronounced 'very good,' shall again break forth from north to south and from east to west.

"But, though no man's thought can mount to this height of conception, the Redeemer's can, and his own divine, new-creating fingers will produce and perfect it all, to the last and least iota.

"Thus far even common probability seems, without strain, to conduct us; and here we are fain to rest the point for the present, entreating any of our readers, under whose eye these few words may fall, to pause and ponder the plain common-sense argument we have so briefly and imperfectly sought to set forth; bearing in mind the Master's own exhortation and warning—'Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.'"

MR. THURMAN'S NEW BOOK.

"OUR BIBLE CHRONOLOGY ESTABLISHED."*

We rejoice in every contribution to a right understanding of the holy prophecies, and the more as we see the day approaching in which everything which God has spoken by the mouths of all his holy prophets, is about to be fulfilled. As Sir Isaac Newton said of the interpreters who had preceded him, that there was scarce one of note who had not made some discovery worth knowing; so we have found with nearly every new book upon the prophecies, which comes into our hands. We have read the interesting and elaborate work before us with satisfaction and profit, and believe that it settles some things of importance in prophetic interpretation, and raises points the pursuit of which must contribute to a better knowledge of what God has written in the Scriptures of truth. The first part of the book, which deals with mathematical and astronomi-

* "*The Sealed Book of Daniel Opened;* or, a Book of Reference for those who wish to Examine the 'Sure Word of Prophecy.' By William C. Thurman. Published by John Goodyear, N. W. corner of Seventeenth & Pine Streets, Philadelphia. 1864." 8vo., pp. 252.

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cal details, is altogether fresh and original. It demonstrates what we had often felt to be the fact, that the Canon of Ptolemy is not to be relied on implicitly in the adjustment of our chronological system. The author has been at the pains, by his own personal examinations and calculations, to make out a corrected list of astronomical tables, the accuracy of which he thinks incontestible, and which he regards as fitting so exactly with all the prophetic and historic dates embraced in the Scriptures, as to "discover a new internal evidence of the Divine inspiration of our Bible," and furnishing "positive demonstration of its heavenly origin, *never before seen.*"

Mr. Thurman claims that he has ascertained the exact starting point from which we are to date the commencement of the sixty-nine weeks of Daniel, viz.: Aug. 15, B. C. 488; and that from this he has come into possession of the key which completely opens the way to a clear understanding of prophetic chronology, establishes the age of the world since the fall at 6000 years, on the 15th day of the seventh month, A. D. 1875, and makes Daniel's 1335 days end in A. D. 1868, when the great Jubilee of jubilees is to begin. The reasonings and evidences with which he sustains these conclusions, have remarkable force and pertinence, and are well worthy of the careful and thorough investigation of students of the Bible and of sacred chronology. Mr. Thurman is fully satisfied of their absolute correctness; and if he has succeeded to the extent which he claims, he has done a great work in the solution of difficulties, and the demonstration of our whereabouts in the prophetic calendar, which must be of immense importance to the people of God, and for which he deserves their lasting gratitude. We cheerfully commend his book to the attention of all who are searching for wisdom on these important points. To show his method of reasoning, and the general style of his work, we may be permitted to quote a specimen or two. On pages 51–55, he thus discourses upon the text (Dan. 9:24, 25) respecting the commandment from the going forth of which the famous period of the "seven three score and two weeks" begins:

"We will first inquire who was to give it, and, second, to whom it was to be given. By reference to 1 Esdras 7:4, we learn that it was not to be given by the kings of the earth, but by the God of heaven. In the next place, to whom was it to be given? Not to the Jews; for they had no power to restore and build Jerusalem; and had they possessed the power, there would have been no use for a commandment, as all they wanted was the privilege. As none possessed the power except the kings of Babylon, and after them the kings of Persia, it is clear that this commandment must have been given to one of them. We must now ascertain to which. 'The Lord, the king of Israel, saith of CYRUS, HE is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid' (Is. 44:6, 7, 28): and 'I will direct all his ways, *he shall build my city, and he shall let go my captives*' (Is. 55:13). We now inquire whether Cyrus ever received this commandment. 'Thus saith Cyrus, king of Persia, *The Lord God of heaven . . hath charged* ME *to build him a house at Jerusalem*' (Ezra 1:2). . . . . By comparing Ezra 1:1–4 with 6:34, we learn that he has not given us the full edict as issued by Cyrus; but, the full copy having come down to us through Josephus, we find that as much was said about building *Jerusalem* as the temple. Josephus not only declares that Cyrus 'gave them leave to go back to their country, and to rebuild their city Jerusalem;' but, by virtue of that privilege, we find them employed on that very work. (See Ezra 4:12). This commandment therefore properly went forth, accomplishing the object of its original design, when Cyrus granted the Jews the full privilege of restoring and building their city. So far from the least hint being in the Bible of 'the Lord God of Israel' (Esdras 7:4), ever commanding any one except Cyrus 'to restore and to build Jerusalem,' He 'saith of Cyrus, HE is my shepherd, and shall perform all my pleasure' in this, 'even saying to Jerusalem, Thou shalt be built.'

"Is it not strange that those who set themselves up as masters in Israel should yet contend, that there were three other command-

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ments for the building of Jerusalem, and that Darius or Artaxerxes performed the most essential part of that pleasure of the Lord which he declared should be performed by Cyrus? The one called a commandment, as given by Darius, was only a prohibition written to the adversaries of the Jews, who were trying to hinder them from accomplishing that which Cyrus had granted them the privilege of performing. It was, 'Let the work of this house of God alone.' (Ezra 6 : 7.) That by Artaxerxes Longimanus, in the seventh year of his reign, so far from having the least appearance of a command, either to build Jerusalem or anything else, was a mere grant of Ezra's request. (Ezra 6 : 7.) There is not a word here about Jerusalem, which had been built long before."

Again, on page 106, he says:

"The time of the beginning of the seventy years' captivity, being such an important point in chronology, we will in conclusion call the attention of the reader to the undeniable authority we have for commencing it in B. C. 558. The eclipse of the sun, as recorded by Jeremiah, and found to have occurred B. C. 594, prevents our beginning the captivity a single year lower, or more than one higher; and the one foretold by Amos, forbids our commencing it a single year either lower or higher, without adding or diminishing a year more than we have inspired authority for doing. Again, through Ptolemy and Berosus we have settled the chronology of the Kingdom of Babylon from the time of Nabonassar, their first king, to the end of the reign of Nebuchadnezzar, which we have proven to be correct by five eclipses of the moon; hence we cannot begin with the reign of Nebuchadnezzar a single year higher or lower,—and in the eighth year of Nebuchadnezzar the captivity began, (2 Kings, 94 : 12.) At B. C. 666 and B. C. 510 we have adjusted both the beginning and the end of the Kingdom of Media with Bible chronology. That we have the chronology of that kingdom properly arranged, we prove by the eclipse of the sun, which happened during a battle between the Medes and Lydians, as recorded by Herodotus. With this combined authority, it may be considered certain, that our chronology cannot be far from the truth; and if not, it must be strictly correct; for the captivity commencing in the fourth year of the Jewish cycle of seven, forbids any change as to the arrangement of our table of chronology, except by entire cycles of seven full years, which clearly proves that B. C. 558 was the year in which Nebuchadnezzar 'carried away all Jerusalem to Babylon.' From this epoch, B. C. 558, there must be just seventy years to the end of the captivity, when Cyrus issued the edict for their restoration. (Is. 44 : 28.) Seventy subtracted from 558 leaves 488; hence, it must have been issued B. C. 488. We are required to 'KNOW AND UNDERSTAND, that from the going forth of this commandment to restore and build Jerusalem unto Messiah the Prince,'—that is, to the birth of that Prince, who was 'born King of the Jews,'—there were just 'seven weeks and three score and two weeks,' of years. (Dan. 9 : 25.)"

We are satisfied, and agree with Mr. Thurman, that we are now living in the time of the end, and that it will be but a few years at most until this whole mystery shall be finished. We hold this, however, on other grounds than those to which he refers in his chapter on the signs of Christ's coming and of the end of the world. The darkening of the sun and moon in 1780, and the "falling of the stars" in 1833, may be embraced in the Savior's prediction (Matt. 24 : 29), but we look for its much more complete fulfilment at the time of the Savior's revelation.

As to what now lies directly before us, we copy a few more statements. He says (p. 210), "that A. D. 1868 is the 49th sabbatical year, in which, on the 10th of the 7th month, the year of Jubilee begins, at which time the type—'Then thou shalt cause the trumpet of the jubilee to sound'—must reach its antitype in the proclamation of the great Jubilee.'" Ezekiel's seven-years war (Ezek. 39 : 9) he says, will have its "beginning after the coming of Christ, in A. D. 1868, and end in 1875." "The saints are to be caught up in the clouds to meet the Lord in the air, in A. D. 1868, but will not until 1875 enter the holy city, New Jerusalem." "The Great Sabbath, during which the Christians shall live and reign with Christ a thousand years, commencing A. D. 1875."

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The Prophetic Times.

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Special Contributions.

THE CHURCH'S PROSPECT.

BY THO. GEO. BELL, LL.D.

Walworth, England.

(Transcribed for the "Prophetic Times.")

Read 1 Cor. 15:51; Phil. 3:20, 21; 1 Thess. 4:13.

I WOULD make a few remarks on these Scriptures. What we call *dying*, the Apostle calls *sleeping*. Of the Church, a certain part shall sleep in Jesus. They have passed death in Christ, but they must drop the clay tabernacle. Men say they die—better to say they sleep. What part of them sleeps? Only the body. The spirit never sleeps. Absent from the body, it is in an instant, as I believe, present with the Lord. Before the weeping widow can put her finger on the eyelid of the departed husband, the spirit of that husband is with Jesus, to wait the morning of the resurrection, when his body will rise again. But, says the Apostle, we shall not all sleep. There is a text often misquoted: "It is appointed unto *all* men once to die." The word *all* is not there. It is *not* appointed unto *all* men to die. It is appointed by God's justice that *Man* should die; that is, the Adam family. It is appointed by God's grace, that some men, yea, many of the family of Adam, should never see death; that is the new and living family, going through death in their glorious Head, should now, and that only part of them, sleep in Jesus, the remainder of them being found alive at Christ's coming, should never sleep, but be changed. When all the purposes of God in this present dispensation shall have been accomplished, Christ will come, according to his promise. When he comes, he will find many believers alive on the earth. Paul himself has long since slept; yet he said, *We* shall not all sleep. He refers to those who are alive, and remain at the Lord's coming. The *we* refers to the Church.

Nor is it possible to say what generation may prove the truth of the word. It might be you and I. If the Lord were to come to-night, we should be among those who would not sleep, but be changed, in a moment, in the twinkling of an eye, at the last trump. So all who are scattered up and down this world, being changed, would be caught up, and yet they would not *prevent*, or go before those that sleep; for the Lord, when he comes, raises their bodies. Thus, the raised ones, and the changed ones, are all caught up together—together meet the Lord in the air, and are forever with him. This is all so plain in the scriptures referred to, that we wonder any of the Lord's people, reading God's blessed word, should fail to see it. The world goes on, and men think it will go on, like perpetual motion. Worldly men may think of death; they never seem to think of a sudden stop being put to all present affairs. This is not so strange, as that some even of God's people should join the cry: "Where is the promise of his coming?" They say: "All things continue as they were from the beginning." God keeps his own reckoning of time. All times and seasons are fixed by him. He has only to take away his hand—to point to his own clock—and the day has come, the hour, the moment. He lifts his finger, and, in the twinkling of an eye,

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there comes the shout—the voice of the archangel and the trump of God. *Then* the sleeping saints arise. *This is the first resurrection.* The wicked dead rise not until the end of the thousand years. And for this great event, of Christ's coming to take to himself them that are his, we are exhorted to be prepared. Watchfulness is our present duty and privilege. There is such a thing as being ashamed before him at his coming. This will be the experience even of some of his own dear people.

Have you anything from which you can prove that he will not come to-night? Some see certain things to be accomplished before he comes. If it was so, why exhort the Church to watch? If he cannot come until these things are accomplished, I need not watch till then. If the Lord is not to come till the end of the thousand years, I need not watch till then. But I find these exhortations written in the blessed Scriptures; therefore I judge that my Lord may come at any moment, and I watch for his appearing.

Some consider this coming of Christ a spiritual coming. I call it a literal coming. I could bring forward fifty Scripture texts wherein the word *coming* occurs, and in each it would be seen that a personal and literal appearance is referred to. You get a letter from a friend. He says in it, "I am coming to visit you." It is not another letter that you look out for, but your friend himself. You hear a knock at your door. You say, "There he is." You open the door, set him down by your side, and gladly say, "You have *come*, my friend!" So the Lord will come. So the whole Church shall see him, and know that he has come.

The word speaks also of *revelation*, and of *manifestation*. "The revelation of our Lord Jesus Christ;" and "the manifestation of the Son of God." Both of these words refer to something which has been hidden, but then opened to view. Suppose a beautiful picture hung against the wall, and a large dark curtain before it. I stir up your curiosity by describing it. Then I say to you, "Wait a minute, and I will reveal it to you." Do you expect me to draw the curtain closer? No; you expect that I will draw the curtain aside, and expose the whole picture to your view. Then you look upon it, and examine its beauties. Some say our Lord is now behind the curtain. He has drawn around him all these clouds above us, and that deep blue sky. Up there the Lord prepares our home. We are waiting to see him revealed; when both clouds and sky shall open, and he will stand to receive us, manifested before our eyes. Thus he went up, and the clouds received him out of the sight of the gazing disciples. Thus will he come "in like manner," and we shall behold him; and he may come before the week is out!

Is there, then, a weeping one, cast down and troubled by present trial? It is only "a little while." Your Lord is coming. His word is, "I will see you again, and your sorrow shall be turned into joy." Is there a worldly-minded Christian, with his heart divided, and engrossed with the world's cares, let him consider how he would stand if the Lord were to come this night. There will be both Abrahams and Lots in the Church in the last days. Abraham stood on the mount in fellowship with his God, whilst Lot had to be dragged out of Sodom, that he might only escape the judgments of the Almighty. "Watch and pray always."

UNCONNECTED DISSERTATIONS

ON THE PROPHECIES AND CORRELATIVE THEMES.

No. 4.

"Behold, the Lord God will come, and his arm shall rule for him: behold, his reward is with him, and his work is before him." Is. 40:10.

THIS kingdom is to be Personal and Premillennial. The coming spoken of cannot by any system of spiritualizing be made to apply to the first advent. It is the time of the comforting of Israel, at the period when the warfare of Jerusalem is accomplished,—"for she hath received double for all her sins." It is the time also when "every valley shall be exalted, and every mountain and hill shall be made low, when the glory of the Lord shall be revealed, and all flesh shall see it together." The time, too, when it shall be said unto the cities of Judah, "*Behold your God.*" (Is. 4:1–9.) To what period in the history of the past can this language be applied? Was there ever a time when "the glory of the Lord was revealed" in

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such a manner that "*all* flesh" saw it "*together?*" If so, at what time, and in what manner was this grand display manifested? It never has been. All history denies it. And when was "*every* mountain and hill made low, and every valley exalted," and "the crooked places made straight, and the rough places plain?" Even if you attempt to spiritualize it, by attributing it to some moral rectification of things, when was "*every*" mountain of iniquity made low, and *all* moral crookedness made straight? We can no more find a spiritual analogy for it in the past, than a literal fulfilment; for *all things* have never been levelled or straightened, either in a moral or physical sense. These events are identical with the prophetic history of them in the fourteenth chapter of Zechariah. There we see the agency by which this levelling process is accomplished. The Mount of Olives is divided by an earthquake, and "*all* the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it (the valley) shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses." "And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." (Zech. 14:10, 11.) It is impossible to spiritualize these passages,—the mention of "Geba and Rimmon, Benjamin's gate, the corner gate, and other familiar localities, establishes their literalness. These localities are also unmistakably designated. They are "south of Jerusalem." And the past cannot be what is meant; for from this time "Jerusalem shall know no more utter destruction;" whereas she is even now in ruins.

But these are among the smallest proofs that mark the period; for there are definite statements concerning it, the literalness of which cannot be controverted. His feet are to stand upon the Mount of Olives *in that day*, and all his saints with him. "And the Lord shall be *king over all the earth* IN THAT DAY." (Zech. 14:4, 5, 9.) Here we see that his kingdom and the day of his coming are synchronical; and consequently the Kingdom is not yet, nor to be established by any spiritual millennium, or any mere outpouring of the Spirit,—nor to take place by any means until his "*feet* shall stand upon the Mount of Olives," accompanied by "all his saints." It has been said that the second advent can be proved by the fourteenth of Zechariah alone, for nothing like what is there described has ever occurred, and it is impossible to spiritualize it. In what sense could the pouring out of his Spirit in conversion be said to have "*feet?*" And if so, why should his spiritual feet stand in a specified locality? Why should his Spirit stand on the Mount of Olives any more than another place; and why on the east of Jerusalem more than the west? What idea can we have of a spiritual coming in any single prescribed locality like this? "In that day his *feet shall* stand upon the Mount of Olives, which is before Jerusalem on the east." Can we in all candor make this anything but a personal coming? And this is on the literal Mount of Olives, "before Jerusalem on the east;" and not in heaven, as some who have never examined even the first principles of prophetic truth, say. It cannot be in heaven, unless there can be earthquakes in heaven. "For the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west; and there shall be a very great valley, and half of the Mount shall remove toward the north, and half of it toward the south." "And ye shall flee to the valley of the mountains, like as ye fled from before the earthquake in the days of Uzziah king of Judah, and the Lord my God shall come, and all the saints with him." "And Enoch also, the seventh from Adam, prophesied *of these*, saying, Behold the Lord cometh with ten thousand of his saints," "To execute judgment upon all." (Zech. 14:3, 4; Jude 7.)

The personality of the appearing in the fourteenth of Zechariah once admitted, it also establishes the premillennial coming; for he does not find the world in a peaceful state of millennial righteousness, but in a general war, in which "*all nations*" are said to be engaged. "The Lord goes forth to fight them:" and do not lose sight of the fact that "*in that day*"—that very day—"*his feet shall stand upon the Mount of Olives.*" This battle and several

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other points of similarity establish the identity of the fourteenth chapter of Zechariah with that of the nineteenth of Revelation. There also we see the Lord coming out of the opened heavens, with his armies, and descending for the overthrow and destruction of the Beast and the false Prophet, and their armies. Do not say that that is a moral conflict between good and evil; for we have seen in these analogous Scriptures, that it is a literal, personal coming of our Lord, attended by all his saints. (Zech. 14:1–9; Rev. 19:11–21.) Examine these Scriptures together, and see how completely they are identified, and also with the coming in Is. 40:16, where it is said, "His own arm shall rule for him." In Is. 30:30, this personal battle is also mentioned as "the lighting down of his arm." It also speaks of his *showing his arm.* This is said to be in "the day of the great slaughter, when the towers shall fall," "when the Lord *cometh* from far, burning with his anger." "And the Lord *shall cause his glorious* VOICE *to be heard*, and shall show the lighting down of his arm, with the flame of a devouring fire, with scattering, and tempests and hailstones." "So shall the Lord of hosts *come down to fight for Mount Zion and for the hill thereof.*" (Is. 30:25–33; 31:34.) Could language be more literal? The Lord shall "*come down*,"—"He cometh from far." And Is. 30:33 identifies this with the judgment, when all admit that there will be a personal coming. And also verse 30, where "the flame of a devouring fire, and tempests, and hailstones," are mentioned. This also identifies it with Ezek. 38:21, 22; and with the battle-scenes of the 38th and 39th chapters of Ezekiel, where it is said, "I will call for a sword against him throughout all my mountains, and every man's sword shall be against his brother; and I will rain upon him, and his lands, and upon the many people with him, an overflowing rain, and great hailstones, fire, and brimstone." And this was not to make an end of all things, but that "He might be magnified, and known in the eyes of many nations." For "when thy judgments are in the earth, then will the inhabitants of the world learn righteousness." "For now all nations will come and worship before thee, *for thy judgments are made manifest.*" (Is. 26:9.)

These judgment scenes are also connected with the first resurrection, when "they that are Christ's at his coming shall rise," "for the Lord cometh *out of his place* to punish the inhabitants of the earth for iniquity." Where is the Lord's place? In heaven. But he comes "out of that place." "For *the Lord himself* (not his Spirit) *shall descend from heaven;*" and "the dead in Christ shall rise first." "This is the first resurrection." (1 Thess. 4:16, 17; Rev. 20:4, 6; Is. 26:19–21.) "And we that are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." This is exactly identical with the first resurrection and translation scene in Is. 26:19, 21; 1 Thess. 4:16, 17; Rev. 20:4–6. One says, "The Lord himself shall descend from heaven;" another, that "The Lord shall come out of his place;" and another, that an "angel came down from heaven, having the keys in his hand." This Angel is identified as the Saviour by the possession of "the keys." (Rev. 20:1; 1:18.) All of these three Scriptures mention the first resurrection, also, in literal terms. 1 Thess. 4:16, says, "The dead in Christ shall rise first;" Rev. 20:4, 6, "This is the first resurrection;" and Is. 26:19, "Awake and sing, ye that dwell in the dust, for the earth shall cast out her dead." The first translation, also, is literally set forth in these passages. 1 Thess. 4:17, says, "We which are alive, and remain, shall be caught up." Is. 26:20, says, "Come, *my people*, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a *little moment*, UNTIL *the indignation* BE OVERPAST." This calling "into the chambers," is the same as "the mansions" which the Saviour went to prepare for them, and into which he promised to receive them at his second coming. (John 14:23, 28.)

There are other points of identity in a portion of these Scriptures that are equally interesting and important; for instance, "the binding of the serpent" in Rev. 20:2, and the "punishing the serpent" in Is. 27:1. And this resurrection of the dead and judgment scene is not at the end of the world; for after that it

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is said, "He shall cause them that come of Jacob to take root; and Israel shall bud and blossom, and fill the face of the world with fruit." (Is. 27 : 6.) This allusion to the mission of Israel in the conversion of the world accords with Paul's statements in reference to it. "For if the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead." "For if the fall of them be the riches of the world, how much more their fulness." So all Israel shall be saved: as it is written, There shall "come out of Zion a Deliverer, and shall turn ungodliness away from Jacob:" "For this is my covenant when I shall take away their sins." (Rom. 11 : 12, 15, 26, 27.) This is the period when "a nation shall be born in a day." "The house of David and the inhabitants of Jerusalem shall look upon me whom they have pierced, and they shall mourn, as one mourneth for his only son." "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem." By comparing Rev. 1 : 7, and Zech. 12 : 10; Zech. 13 : 1, and Is. 66 : 5, 8, we will see that the time when "they that pierced him shall mourn," is when "every eye shall see him,"—when he comes with clouds, which always mark his coming in glory; otherwise men could never look upon him. The disciples were dazzled and almost blinded by the sight of his glory at the transfiguration, even when enveloped in clouds. And we see that after he thus cometh with clouds, when *every eye* shall see him, and "they which pierced him shall mourn," that after this, they are to "fill the face of the world with fruit." Truly, "he does not come to depopulate and destroy the world,"* but to convert it. Over whom would he reign if he depopulated it? His glorified ones that he brings with him are to reign with him, and these must be his subjects. The heathen are mentioned as his peculiar "inheritance," and it is at the time when he sits as a king on the hill of Zion. (Ps. 2 : 6, 8.) "The heathen shall know that he is the Lord." And this is at the period when he sanctifies Israel, and builds up their ruined places (Ezek. 36 : 23, 24, 36); which is when "He reigns king over Israel forevermore." (Ezek. 37 : 24–28; Acts 15 : 14–17.) It is not until after he "builds again the tabernacle of David and sets up the ruins thereof, that the residue of men and all the Gentiles seek the Lord." And of course there can be no millennium until they do seek him.

One word more about spiritualizing interpreters. We have noticed in a former number, that it was not spiritual but carnal mindedness that caused the rejection of the first Advent, by their moral prototypes; and that the Apostles, the most spiritually-minded of men, did "discern" (by that very spirituality) the personal presence of their Saviour. Nor did they ever speak of his first Advent in humiliation as carnal; much less did they attach any carnality to his second coming in regal glory, surrounded by a retinue of glorified beings. Nor were they intimidated from proclaiming it by opposition or persecution of the most powerful and malignant kind. Jeremy Taylor thus describes these early conflicts, in language as beautiful as it is true.

"God chose for his Apostles preachers who had no learning;—women and mean people were the first disciples, and they had no power. The Devil was to lose his kingdom,—he wanted no malice; and, therefore, he stirred up and made active all the powers of Rome, and all the learning of the Greeks, and all the malice of the barbarous people; and all the prejudice and obstinacy of the Jews, against this doctrine and institution, which preached and promised, and brought persecution along with it.

"On the one side, there was 'scandalum crucis;' on the other, 'patientia sanctorum;' and what was the event? They that had overcome the world could not strangle Christianity."

But the carnal receivers of the word did strangle it. For the good seed "was choked with *cares*, and riches and pleasures of this life, and brought no fruit to perfection." "That which fell on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." (Luke 8 : 14, 15.)

Another word, also, about "the vail that is upon their heart." Here is the remedy:

* "The Last Times," p. 78.

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"When it shall turn to the Lord, the vail shall be taken away." It is, then, by turning away from the world and receiving the love of Christ, that people will learn to love his coming; for while the love of the world has precedence, the cares, and riches, and pleasures of the world will choke out the good seed of the second coming as effectually as the first, and they will still go on making all sorts of pretexts to obscure and reject it, because they prefer worldly emoluments. "They that after the flesh do mind the things of the flesh." (Rom. 8:5, 6.)

"This prayer and this ambition mine,—
Living or dying to be thine;
For while I count as gain each loss,
Reproach for Him renown;
Well may I glory in his Cross,
While he prepares my crown."

A. P. J.

THE BRIDE THE LAMB'S WIFE.

Along the jewelled pathway, Christ shall bring
His chosen bride, decked in her radiant robes,
More chaste and beautiful than the full-orbed moon,
When rising low at eve she sends her mellow
Light upon the distant hills, and floods them
With her glory. In the eve of time and
Waiting for his coming, she will catch the first
Faint footfall of his near approach, and feel
Her heart a-throbbing to her lips, and cry,
"He comes! he comes! haste, my beloved, haste!"
Never shall bride have such home-bringing as
The Lamb's wife! Incense-burning lamps, swinging
By angel hands along the empyrean
Farther than eye has ever seen, mark out
The sapphire way; perfumed dews dropt from the
Purest heavens, exhaling all the sweets
Of an untainted Paradise, sprinkle
The polished pavement; all along the line
The stately forms of cherubim are standing
With folded wings and starlit eyes, gazing
Afar, to herald to their peers the coming
Bride, and shout her welcome to the courts above!

J. C.

Selections.

PALINGENESIA AND THE KINGDOM OF GOD.

BY THE LATE JOEL JONES, LL.D.*

The Regeneration (or Palingenesia) and the Kingdom of the Heavens are related ideas (Luke 22:28, 30); the former denoting the order or condition of things over which the latter is to be established. They are not strictly synonymous terms, but as they signify synchronous or coexisting things and events, they may be interchangeably used. The *Palingenesia* is another name for the new heavens and new earth (Is. 65:17; 2 Pet. 3:13), or for the world to come (Heb. 2:5), in which all things shall be created anew (Rev. 21:5). When this expectation shall be realized, then the Kingdom of the Heavens will embrace and bless the earth again as it did before sin entered it, and as it now does, and ever has, myriads of unfallen spheres. (See Rom. 8:21.) More particularly, our conception of the regeneration and of the Kingdom of the Heavens, includes:

(1.) The resurrection, exaltation, and glorification of the Church of the first born or the elect; their installation as kings and priests of the Messiah, into the places of honor prepared for them by the Father in the wide domains of his universal kingdom. (Rev. 2:26; 5:10; 20:6; Luke 19:17, 19; Matt. 20:23; 19:28; John 17:20, 21, 22–26; Phil. 3:21; John 5:2.) Some authors seem to consider the resurrection and glorification of the elect as all that is intended by this term; others seem to include also, as we do,

(2.) The renovation of the world, and its

* Notes on Scripture, by Joel Jones, LL.D. Philadelphia, Wm. S. & Alfred Martien, No. 606 Chestnut Street. 1861. pp. 584.

We take great pleasure in recommending these "Notes" by Judge Jones, as the product of an earnest and scholarly mind, and as furnishing much that will help to a right understanding of the word of God.

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restoration to the perfection and glory of Paradise, which, of course, implies the expulsion of Satan, of sin, and of all physical and moral evil,—in one word, of the curse, and the full realization of the many prophecies predictive of every conceivable good, both negative and positive, of a terrestrial kind. See *Greswell on the Parables*, vol. i, Introd. part i, chap. xii, pp. 234–252, for a summary of these prophecies.

(3.) It includes also, as we conceive, the restoration of the twelve tribes of Israel to the land of the covenant; their conversion and complete sanctification; the re-establishment of the Theocracy over them, and consequently their pre-eminence among the nations of the earth; for, from Jerusalem shall then go forth the law and the word of the Lord to all the earth, with irresistible energy and power. (Isa. 2 : 60.) The theocracy from that time forward will not be limited to a single nation, and that a sinful and rebellious one, as the Hebrews were during the Levitical economy; but it will embrace and sanctify all the nations of the earth, subordinating them to Israel (Isa. 60 : 11; Mal. 1 : 11), now made perfectly holy (Isa. 60 : 20; 61 : 3; Acts 3 : 23), while Israel in the flesh in turn, as well as (*τα ἐθνη των σωζομενων*) the nations who shall survive the judgment of that day (Rev. 21 : 24), will be subordinate to the Israel of God, or the Church of the first-born, the glorified elect, among whom the apostles will have a peculiar office, Matt. 19 : 28, gathered by Christ their head (*ἐν τοῖς ἐπουρανιοις*, John 3 : 12; 1 Cor. 15 : 40, 48, 49; Eph. 1 : 3, 20; 2 : 6; 3 : 10; 2 Tim. 4 : 18) to dwell with him forever in heavenly places, exalted far above all angelic natures, and clothed with spiritual, immortal bodies, like the Saviour's, of surpassing beauty and strength. (John 14 : 2, 3; 1 Thess. 4 : 17.)

Thus the *palingenesia*, a word expressive of the great purpose of redemption, embraces the complete reparation of the evil done by the prevarication and fall of Adam; the restoration of man, *as the inhabitant of the earth*, to the dignity and excellence in which he was created, thereby making him a fit subject of the kingdom of God, as it was originally established over Adam, and as it now prevails in all worlds into which sin has not entered; and besides all this, an accession of accumulated glory in compensation, so to speak, for the immense cost of the Divine achievement, in the elevation of myriads of our race immeasurably above the rank originally assigned to man in the hierarchy of created natures.

(4.) It is implied also, as we conceive, that this new creation, being a fruit of the redemptive work of Christ (1 John 2 : 2), will forever remain before the Lord, perfect and glorious, and continue to be forever the dwelling-place of holy, happy beings, through an unending series of generations, under the headship of the Second Adam. But, as remarked by Olshausen, the word (*palingenesia*) does not distinguish the steps of the process through which the final result will be reached. The great Sabbath of the world, or the millennium, is blended in this expression, with the glory which (*ἐν τοις αἰωσι τοις ἐπερχομενοις*, Eph. 2 : 7) shall follow it.

(5.) Again: as the first creation was wholly God's work (Gen. 1 : 1; Job 38 : 4; Prov. 30 : 4), so will the new creation be. This is implied in the term (*γενεσις*) *palingenesia*. Whether we regard it as the second generation of Man (the microcosm), or of the earth and the heavens connected therewith (the macrocosm), nothing but the creative power of God can accomplish it. Man cannot even commence the work on his own soul, any more than he can consummate it in the resurrection and glorification of his body. Both the beginning and the end of the work are of God. Yet the divine plan required that the offer of the kingdom and its blessings should ever be made under specific conditions, the rejection or violation of which only would or could prevent its immediate outward manifestation and realization. In this manner the kingdom was promised to Israel at the foot of Sinai (Exod. 19 : 5, 6), offered to them when they were introduced into Canaan, and again in the fulness of time by John the Baptist and our Lord, but in every instance with the same result. In this way God has shown to the universe the impotency of corrupted nature to recover itself; the utter insufficiency of a dispensation of law to save man, and restore the world he made for him

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(Ps. 115 : 16), to its lost place in his kingdom. This view of the subject shows the ground and the reasonableness of such passages as Rom. 9 : 20, 21; Eph. 2 : 8, 10; Isa. 45 : 9; 64 : 8; 29 : 16; Jer. 18 : 6; Prov. 16 : 4; Job 38 : 5; (Wisd. 15 : 7; Sir. 33 : 13); Prov. 16 : 4; Job 33 : 13.

(6.) Finally, many persons stumble at the idea of the personal reign of Christ, as the Son of Man or Second Adam, simply because they conceive of it erroneously. The proper idea of it may be gathered from the preceding observations. No believer doubts that our blessed Lord, in his Divine nature, now exercises personal and direct dominion over all unfallen creatures in all worlds. That he does so, is most clearly and unequivocally taught in the Scriptures. (Col. 1 : 15–19; Phil. 2 : 9–11; 1 Cor. 8 : 6; John 1 : 3; Rom. 11 : 36; Rev. 1 : 5, 6.) But when all things on earth shall be restored (Acts 3 : 21), and this world shall resume its original place in the kingdom of the heavens, why should not our Lord, as God-Man, also exercise personal and direct dominion in this? The personal reign of an earthly monarch does not imply his constant, visible, personal presence, at all times, in every part of his dominions. No more does the personal coming and appearance of Christ involve his personal continuance on earth in his human nature at all times, and his personal absence from all other parts of creation. Nor does the proper idea of his personal reign exclude the ministry of creatures, whether angels or glorified men. But it does imply the acknowledged supremacy of Christ as king by all (Eph. 1 : 10; Dan. 7 : 27; John 18 : 36, 37; 1 Cor. 15 : 23–25; Col. 2 : 10; Phil. 2 : 10), the administration of his laws as the only authoritative rule of conduct, and such abiding tokens of his presence as will render his power manifest and his government exceedingly glorious. (See Is. 4 : 5; *Deschamp's* translation; *Mede's Works*, folio 603, 4; *Jerusalem's Glory*, by Jeremiah Burroughs, p. 65.)

The word (παλιγγενεσια) *regeneration*, does not occur in the LXX version, and only in one other place in the New Testament. Yet the meaning of it is plain. It signifies the new creation. The verse we regard as parallel in doctrine to Acts 3 : 21; 2 Peter 3 : 13; Heb. 2 : 5; Rev. 21 : 5; Isa. 65 : 17; 66 : 22; 43 : 19; Rom. 8 : 18–23, with this difference, that the Saviour here assumes what in most of these passages is directly taught. If the doctrine of the physical new creation or regeneration of the earth were not elsewhere taught; on the contrary, if it were clear, by the Scriptures, that it is the purpose of God to let the earth droop and wither under the blighting influence of the curse, until he shall have completed the number of his elect, and thereupon to annihilate it; then, indeed, we could not ascribe to this word any such meaning. On the other hand, if the Scriptures assure us that it is the Divine purpose to remove the curse and restore the earth to its original beauty and glory, it is much worse than useless to pare down the natural and proper meaning of the word, or wrest it from its proper meaning, in order to show that the Saviour did not employ it in its full and proper sense in the promise we are considering. Let us pause, then, to consider briefly some of the passages in which the physical regeneration of the earth is taught.

In Acts 3 : 21, the apostle Peter speaks of the restitution of all things implicitly as the effect or result of the (παλιγγενεσια) regeneration or second creation of all things, because such a work includes, as a necessary effect, the removal of the curse and the rectification of all physical and moral natures. The fundamental idea the apostle expresses in his second epistle. (2 Peter 3 : 13.) In both these passages he had a reference, no doubt, to Isa. 65 : 17, and 66 : 22, to which we will now turn. In these prophecies we find that the prophet plainly describes a state of things on the earth; for he refers to a city on earth, to people on earth, to employments on earth. He speaks of the building of houses, the planting of vineyards, the propagation of inhabitants, different stages of human life, infancy and old age. He speaks of a change of condition in words which imply identity of place. "The voice of weeping shall be no more heard in her," implies that, in former times, the voice of weeping had been heard in her. He speaks, also, under the same conditions, of the perpetuity of the people. The

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seed and the name of Israel, he assures us, shall forever afterwards endure, and be as permanent as the new heavens and the new earth. (See Jer. 31 : 35, 37 ; 33 : 25, 26.) These new heavens and new earth are, we doubt not, the regeneration to which our Lord refers ; and the thrones of judgment he promised his apostles over the twelve tribes of Israel are to be enjoyed in this new and blessed condition of all things.

The apostle Paul (Rom. 8 : 18–23), evidently refers to the same era. He describes the earth as travailing and groaning now; but waiting, nevertheless, with intense expectation for a glorious change. For the creature, that is, the physical creation itself, he says, shall be delivered from its present bondage of corruption, and made to share in the glorious liberty of the children of God. This deliverance, we conceive, will be accomplished by the regeneration of which our Lord spoke.

We understand Isaiah 6 : 3 ; 11 : 9 ; 40 : 5, as referring to the same era and condition of the earth. Rev. 21 : 5 seems to be a repetition of the prophecy of Isaiah; at least the language is so similar that the writer must have had the words of the prophet in his mind.

Those who restrict the word to the resurrection of the bodies of the saints, curtail its meaning. It includes physical nature, as the passages cited prove; to which we may add, Isaiah 32 : 14, 15 ; 41 : 18, 19 ; 43 : 19, 20 ; 51 : 3 ; 55 : 13 ; 11 : 6, 8 ; 35 : 9 ; 65 : 25 ; Hosea 2 : 18. Even the lower orders of animal nature will share in it (Isa. 11 ; 65 : 25 ; Ezek. 34 : 25 ; Rom. 8 : 19–22) as well as man, and the whole body of the elect church. (Matt. 25 : 31–40 ; 1 Cor. 15 : 43–52 ; Philip. 3 : 20, 21.)

"When the Son of Man shall sit on the throne of his glory."

In this expression we have a note of the time appointed for the fulfilment of the promise. The Saviour promised his apostles that they should sit upon thrones in the regeneration, at the time when he should sit upon the throne which belongs to him as the Son of Man. The *regeneration* or *palingenesia* he spoke of is, therefore, still future. The precise epoch of its commencement, as we learn from Matt. 25 : 31, will be reached "When the Son of man shall come in his glory and all the holy angels with him ;" for then will he sit upon the throne of his glory. This is a promise, therefore, for which the apostles still wait, depending on the faithfulness and the power of their Lord and Master. Nor are the twelve tribes of Israel yet gathered. This is another note of time, which serves to establish the futurity of the regeneration. Many interpreters deny that the twelve tribes of Israel ever will be restored, but although the Saviour does not here expressly declare that they shall be, yet he assumes it as a purposed event. His words are :

" Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

All the terms in which this promise is expressed are very striking and significant; thrones—sitting on thrones—judging, or ruling over, the twelve tribes of Israel—in the *palingenesia* (the regeneration), when the Son of Man shall sit on the throne of his glory. The promise hinges on greater events than the world has ever yet witnessed. The Saviour assumes that they are all unalterably fixed in the Divine purpose, and the very fact that he assumes them as certainties, shows his interpretation of the Scriptures which predict them. He observes the same method in the promise he gave them at the institution of the Supper. (Luke 22 : 28–30.)

Those who refuse to receive these promises in their full and literal sense, commit themselves to the work of explaining the most important prophecies relating to the destiny of Israel, in opposition to the plain and obvious meaning of the language in which they are expressed. But all difficulties of interpretation disappear, if we but admit what the Scriptures plainly teach, that the present is not the final dispensation of God's government over men on earth (see note on Acts 3 : 21), but designed chiefly for the preparatory work of the gathering of the Church. This done, the dispensation will be closed, and the close of it will be signalized by the restoration of Israel to the land God covenanted to give Abraham for an *everlasting* possession—the coming of the Son of Man for the judgment of all nations (Matt. 25 :

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31); the resurrection and glorification of the elect Church, and the inauguration of a new dispensation, variously called the restitution of all things (Acts 3 : 21), the new heavens and the new earth (Isa. 65 : 17; 2 Pet. 3 : 13), the world to come (*την οἰκουμενην την μελλουσαν*, Heb. 2 : 5), and in this place the *regeneration*, during which the apostles, in fulfilment of this promise of the Saviour, will be intrusted with the government of the twelve tribes of Israel, but in what manner it is impossible for us to conjecture.

There is nothing preposterous or degrading in the idea of the apostles reigning over Israel in the new earth. The reign of Jehovah over Israel during the theocracy was personal. (1 Sam. 8 : 7.) He appeared at times in human form, and he gave them symbols of his presence in his temple. But the earth was not then what it will be in the regeneration of it. How can it be degrading to the apostles or detract from their happiness to serve God as kings in the way of his appointment? To depreciate the rewards which the Saviour promises, or to argue that they are less glorious or desirable than those which he might bestow under some different arrangement or ordering of things, betrays not only great presumption, but a spirit not unlike that which the Lord often rebuked. (Mark 9 : 33; Matt. 20 : 21, 26, 27.)

STUDY OF THE PROPHETS.

A WORD IN SEASON.

BY WILLIAM LEASK, D.D.*

THE rectification of one error is a great thing; the redemption of one forgotten truth from beneath the pile of human tradition is a greater still; and the successful appeal to men to rally around Christ the Saviour-King is the greatest of all. May this loftiest of honors wreathe the brow of every man who is holding out the Bible to poor wandering humanity, and crying, "Lo! it is the proclamation of God, that he intends setting up a glorious kingdom upon this long-distracted and bleeding planet."

Happily the number of such men, though still few, is rapidly on the increase. Great and long-forgotten truths are beginning to reappear. Thoughtful men have been for many years ill at ease. Results at efforts to evangelize the world have been sadly out of proportion to the efforts themselves. What does God intend to do with this world,—this great, beautiful, and populous world, the scene of so many miseries, so many mighty acts, so many Divine miracles, and so many and such long-continued struggles between the powers of good and evil? Shall it be converted? If so, by what instrumentality, and when?—and that "when?" has come back from every idol-temple and lofty mountain in a long and sickly echo. And again the dreary "when?" has gone up to heaven from the prayer-meeting, fallen doubtfully from the preacher's lips, rolled heavily in the large missionary meeting, and passed around the globe like a desolate thing seeking a resting-place, and finding none. Or, does God intend suddenly to destroy the works of his hands, to set fire to the earth, and sweep it to destruction, just at the time when multitudes were beginning to hope that signs of better days were budding forth to gladden the eyes of the nations? Shall the earth—Adam's earth, man's earth, CHRIST'S earth—speedily be seen by startled angels flying in its orbit through the heavens, one vast globe of intensely heated fire, like the steamship in flames rushing madly through the hissing sea? Such awful questions as these have long engaged the thoughts of devout thinkers, but no satisfactory answer was obtained. Some few men, however, hinted that it might be well to open the books of prophecy, and to try to realize the import of the visions of holy seers. But the habits, prejudices, and theories of the churches and pastors were all against that. "Meddle not with prophecy." "It cannot be understood." "Preach the Gospel." "Let prophecy alone." Such were the precepts of our teachers. Well, but we may ask, What *shall* we read, if not prophecy? How much Bible will be left to us, if all its predictions be excluded? Does it honor the Holy Spirit to say

* HAPPY YEARS AT HAND: Outlines of the Coming Theocracy. By William Leask, D.D., London. Ward & Co., 27 Paternoster Row, 1861, pp. 214.

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that prophecy cannot be understood? Is it not far more likely that he intended us to be made acquainted with leading facts, by presenting them in appropriate language, than that he designed to speak so obscurely that in effect it should amount to entire silence? Surely he is the Revealer, not the Concealor. Hath not God revealed them to us by his Spirit, that we might know the things that are freely given to us of God? Does not Paul speak of the guilt of the people and rulers of Jerusalem, in not knowing the voice of the prophets which were read every Sabbath day? Does not Peter say that we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place? Does not John, in his preface to the Apocalypse, say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand?" Was it not by consulting the prophecy of Jeremiah that the captive Daniel understood that the years of the captivity in Babylon were nearly expired? Does not our blessed Jesus, the Prince of the prophets, give us signs, and command us to watch them, and attend to them, and lift up our heads when they appear? Are not the children of Issachar celebrated as men who had understanding of the times, to know what Israel ought to do? Is not the testimony of Jesus the spirit of prophecy? Is it not the design of prophecy to bear testimony to Him? How should we know that Jesus is the Christ but by comparing his life, doctrines, deeds, and sufferings with the prophecies that described them so long before? And as to preaching the Gospel, why, you cannot do that faithfully, nay, you cannot do it at all, if you resolve to have nothing to do with prophecy; for the Gospel is itself the fulfilment of one series of prophecies, and the utterance of another; the Gospel is the grandest prophecy in the world—a long, beautiful, and most sublime prediction, embracing heaven and earth in its mighty circumference, and resting not until earth shall be like heaven, and both shall be one in Christ. And if we meddle not with prophecy, assuredly it will meddle with us, and the result will not be much to the credit either of our discernment or our piety.

But then it is objected that certain students of prophecy have made calculations of dates and periods which the event has falsified. Nothing more likely; and yet we see not much more harm in making calculations from prophecy, than in making them from the results of the missionary efforts of the last fifty years to ascertain how long it will be before the world shall be converted at the same rate, which a celebrated missionary did not long ago, and gave us as the result the astounding answer of a million of years! So far as the hopes of men are at present concerned, he might just as well have said "Never." But we do not plead for calculations, but for *facts*. God will take care of "the times and seasons;" let us believe the facts, and go cheerfully to work just as he has bidden us, and all will shortly be well. The kingdom *will* come.

Still further, it is objected that students of prophecy have taught such wild and extravagant things, that sober-minded men must avoid the danger. Of course, to the travellers on the beaten path those theories do appear wild and extravagant; but the proper question seems to be, Is the beaten path the right one? Everything is extravagant which crosses our preconceptions, and disturbs the traditions of our fathers; but it does not follow, because it presents to our vision a field of whose existence we were ignorant, that it is not therefore true. But the objection, if it has any force, has too much: for some men, who carefully shunned prophecy, have formed wild and extravagant notions of the doctrines of Christianity; and shall we, therefore, cease to read the Gospel of our salvation, and abandon all hope of ascertaining what its leading doctrines are? Surely not, especially when that Divine gem, the Lord's Prayer, stands in the middle of the Gospel like a mountain of light in a very fruitful field, assuring us that God our father intends that his *will* shall be done on earth as it is in heaven. Our Lord would never have taught us to pray for a thing which it was not the intention of God to perform. When the will of God shall be done upon the earth as it is done in heaven, then earth will be like heaven. Most earnestly, therefore, do we pray: "Our Father which art

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in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth;" and the answer will be graciously given, first, in the hidden principles and laws of this kingdom within us, subduing our thoughts to holy loyalty to our sovereign Lord; and in due time in the establishment, over all the earth, of the visible, powerful, and glorious kingdom of Christ, when all kings shall fall down at his feet, and all nations shall serve him. That kingdom prayed for, is not the Gospel, not the Church, and not heaven; but something which we must find from the prophetic page.

A STRIKING INDICATION.

We have just received the December number of "The Last Vials," by Rev. R. A. Purdon, of Torquay, England. It is devoted to an exposition of some of the "signs of the times," in connection with the doings of Napoleon III. For the benefit of our readers we extract the following remarkable passage:

"For more than half a century a statue of the great Napoleon has stood on the summit of a triumphant column at Paris, in the ordinary dress of the original,—the well-known riding coat and the hat. That statue has just been removed, and is to be replaced by another in the costume of an ancient Roman emperor. One part of that costume is the memorable laurel crown, the 'Stephanos' of the book of Revelation. (Rev. vi.) By this means the Napoleonic dynasty will be exhibited as the direct representative of the ancient Roman emperors, and as the continuation of the Roman line, which was snapped asunder 1400 hundred years ago by the Gothic invasion. The line fell to the ground, and was trailed in the dust of fourteen centuries. The first Napoleon raised it from the dust, and the third Napoleon has received it from the hands of his great predecessor. He now exhibits the Roman dynasty, revived in the Napoleonic line: and he does this at the central point of power, civilization, and intellect, in PARIS,—the political capital of the world. The statue wears the Roman crown, or 'Stephanos;' the coins and the medals of Napoleon the third bear the same crown upon their obverse; and it may be said, with truth, that now, at last, the 'Stephanos' of the First Seal has been given to one man, who has both the WILL and the POWER to go forth conquering and to conquer. (Rev. vi.) What may actually happen we do not at present inquire; but the facts which we have stated are well worth noticing, and are in complete accordance with prophecy. At present we have to view this subject in a different light. A few days ago the statue of Napoleon was removed from its pedestal to make room for the new one in the garb of a Roman emporer. The good taste of this change was very much questioned in Paris; upon which an article appeared in the French journals assigning the reason of the change. And what was the reason assigned? That the Roman dress was necessary for the 'APOTHEOSIS' of the emperor. Nothing less than the Apotheosis! The ancient Roman emperors, after death, were raised to the rank of gods by the servile flattery of the Senate. They were worshipped as gods, and sacrifices were offered to them. Now we are told that the first Napoleon is to be honored with an 'Apotheosis,'—that is to say, that HE, like the Roman Cæsars, is to be regarded as a GOD. 'The new dress is necessary for the Apotheosis.' So that the deity of Napoleon is publicly announced at Paris. The dead emperor is declared to be a god already; and the LIVING emperor is only the continuation of the DEAD one. The next step will be the deification of Napoleon the Third, as the immediate consequence of the deification of Napoleon the First. We see how the world is being prepared for the worship of a MAN. First the dead man is deified, which is a wise and cautious beginning. The dead are out of sight. We may *fancy* them to be gods. Being thus habituated to man-worship in one form, we are brought to endure it in another form more direct in itself, and more likely at first sight to shock our feeling of propriety. We are brought to endure it in the case of a LIVING man. Immense military power and a series of victories will greatly *assist* the imagination; and as Napoleon the Third hopes and intends to conquer on all sides, he reckons equally on the deification of HIMSELF as the representative of Napoleon the First."

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Editorial.

"THE KNIGHT OF THE FUTURE."

In Victor Hugo's recent work, *Les Miserables*, there occurs this remarkable passage (vol. iv, p. 97):

"Alas! will none come to the help of the human soul in this gloom? Is it its destiny forever to await the mind, the liberator, the huge rider of Pegasus and the hippogriffs, the aurora-hued combatant who descends from the skies with wings, the radiant knight of the future?

"Shall it always call to its aid the gleaming lance of the ideal in vain? Is it condemned to hear the Evil coming terribly through the depths of the abyss, and to see nearer and nearer at hand, under the hideous water, that dragon head, those jaws reeking with foam, that serpentine warring of claws, distensions, and rings?

"Must it remain there with no ray, no hope, abandoned to that horrible approach, vaguely scented by the monster, shuddering, dishevelled, wringing its hands, forever chained to the rock of night, hopeless Andromeda, white and naked in the darkness?"

Such is the confessed weakness of the world's boasted might. Such its feeling after the Great Deliverer, if haply it may find him, its blind yearning for the Lord from heaven.

Les Miserables is a remarkable book. It is the effort of a great intellect to depict the vices and disorders of our social systems, and to grapple with the problem of their cure. The first part of the task, however, is far more successfully performed than the last. The diseases of society are exposed with marvellous skill. Its corruptions are laid open with a keen lancet. But the author breaks down in the attempt to suggest a cure. His remedy is simply "*light*." "The true division of humanity," he says, "is into two classes, the luminous and the dark. To diminish the number of the dark, to increase the number of the luminous, behold the aim! This is why we cry: education, knowledge! to learn to read is to kindle a fire; every syllable spelled sparkles."

Throughout the book there is an incessant clamor for light. Were the light he craves that true Light which came down from heaven, there would be hope. But it is rather the culture of native powers, and knowledge to determine and apply all social forces to the elevation of mankind. "All progress is tending toward the solution. Some day we shall be astounded. The human race rising, the lower strata will quite naturally come out from the zone of distress. The abolition of misery will be brought about by a simple elevation of level."

And yet now and then we detect secret misgivings, lest, after all, the remedy should prove inadequate.

Here is another sigh for relief.

"Nevertheless, he who follows the social clinic shakes his head at times. The strongest, the tenderest, the most logical have their moments of fainting.

"Will the future come? It seems that we may almost ask this question when we see such terrible shadow. Sullen face-to-face of the selfish and the miserable. On the part of the selfish, prejudices, the darkness of the education of wealth, appetite increasing through intoxication, a stupefaction of prosperity which deafens, a dread of suffering which, with some, is carried even to aversion for sufferers, an implacable satisfaction, the *me* so puffed up that it closes the soul. On the part of the miserable, covetousness, envy, hatred of seeing others enjoy, the deep yearnings of the human animal towards the gratifications, hearts full of gloom, sadness, want, fatality, ignorance, impure and simple.

"Must we continue to lift our eyes towards heaven? Is the luminous point which we there

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discern of those that are quenched? The ideal is terrible to see, thus lost in the depths; minute, isolated, imperceptible, shining, but surrounded by all those great black menaces monstrously massed about it; yet in no more danger than a star in the jaws of the clouds." (Vol. iv, p. 101.)

The thoughtful Christian, whose hopes for the human race are founded on that sure word of prophecy, which is his light "shining in a dark place, until the day dawn," on reading such passages, is impressed with pity at the spectacle of a noble mind thus hopelessly wrestling with the spectral forms of evil, and wailing out of the darkness for help that never comes.

He needs not to be assured that the remedy proposed is utterly inadequate. The "light" in men is but "darkness;" and the more of natural light the greater the darkness, because it blunts the soul's power to receive the true light, and destroys its sense of insufficiency.

Even the Church does not always perceive that the brightest splendor and purity of which this present evil world is capable, is, after all, but darkness. It seems, indeed, the plan of God to allow the human race to develop to the utmost all its resources, to propound all theories, and try all experiments, until it learns its own weakness.

This giant conflict with evil must prove a failure; and yet who can tell how important to its future is this preparatory discipline? When man's wisdom and power have failed in all respects, then will the Lord appear, "to destroy the face of the covering cast over all people, and the vail that is spread over all nations." "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation." (Isaiah 25: 7, 9.)

But mark the world's unconscious testimony to its own need, and to the truth of the only solution possible for this great problem. The word of God assures us, that what the world, in its wisdom and might, cannot do, shall be done for it. The Lord Jesus is the One appointed from the foundation of the world to lift the curse from man and weary nature. Even the world sighs for his coming, albeit its ignorant longiug for a "knight of the future" is but a caricature of the Christian's blessed hope. Paul describes the heathen world as feeling after God. So does the Christianized Paganism of modern times grope after the Great Deliverer.

And yet, however mingled with devout aspirations and a sincere philanthropy, we detect here the spirit of Antichrist. This humanitarian philosophy denies the world's need, and the Christian's hope of the coming of the Lord. And have we not here a key to the true conception of Antichrist? He is one who shall put himself in the place of God, by proposing to do for mankind what Christ alone can do. Satan's highest effort is to dissemble and counterfeit the office and work of Christ. Antichrist will be his crowning effort in this direction, the masterpiece of his strategy and prowess. And all the world shall wonder after him. It will be dazzled by his daring and, for a time, successful projects, and flattered and cajoled by his deceitful promises.

There is ground, therefore, for the suspicion that the French Emperor may develop into this character. If not Antichrist, he is at least a prophecy of him. The great duty of to-day, says Victor Hugo, is "to auscultate civilization." This Napoleon is doing, as no living statesman. He tells the sovereigns and their subjects that the fabric of European nationalities is unsound to the core. He proposes reconstruction, on the basis of the liberty and happiness of peoples. He puts himself in the van of social progress. He becomes the champion of the catholicity of religions and of states. He professes to know and to be inspired by the "spirit of the age." He seems to conceive it his mission, as it is his ambition, to solve the great problems of social evil, not, as we believe, from motives of true benevolence, but he is wise enough to know that even partial success here will command for him the homage and the empire of the world. Soon he, or, it may be, some still bolder and more successful schemer, of whom he is the forerunner, will palm himself off upon mankind as that "radiant knight of the future,"

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for whom the world, speaking through Hugo's lips, wearily sighs. This will be Antichrist, the highest embodiment of the world's genius and culture, summoning to his aid all social forces, and all the elements of power a corrupt church can furnish, armed with all the maxims of the world's wisdom, and with the plenitude of its might, artfully combining all and directing all to the success of his great experiment, and helped on by the god of this world, until the very elect will be almost deceived.

But the grand experiment shall come to its failure, just at its consummation. The world-drama shall reach its crisis. Raised to its loftiest pitch, it shall fall to rise no more. He that assumed to be the world's anointed, shall be destroyed by the brightness of Christ's coming. The darkness of this present world shall be rent by the glory of his appearing, and the earth be bathed in the splendors of the world to come. Blessed is he whose hope is not in a "radiant knight of the future," but in the coming and kingdom of our Lord Jesus Christ!

L. C. B.

ANOTHER WITNESS TO OUR HOPE.

"The Second Coming of Christ, the Restitution of All Things, *and Our Lord's Personal Reign with his Glorified Saints in his Millennial Kingdom on the Earth.* By J. C. Waller, Louisville, Kentucky. John P. Morton & Co., Printers, 1863." 12mo. pp. 297.

We have here another earnest protest against that rationalistic spiritualizing of the Holy Scriptures which has drifted the Church of Christ so far from the primitive faith respecting things to come. It is a neatly printed volume, written by a Baptist clergyman of Louisville, Kentucky. It treats of the trial and fall of man; his recovery and exaltation in Christ; the second advent of Christ to complete the great redemptive process; the personality of the second advent; the coming of Christ before the millennium; the twofold resurrection; the restoration of the descendants of Abraham to the land covenanted to their fathers; the signs of the speedy second coming of the Saviour; the millennial kingdom with its annexed covenant of promises, and the prophetic dates and chronology of Scripture. The discussions are elementary in their character, but show very clear convictions, based directly on the word of God. It is a book which shows the growing interest upon the great theme of the coming and kingdom of our Saviour, now so near at hand, and which will contribute wholesomely to increase that interest, and to disseminate information as to what God's purposes are. It does not treat all the questions involved, and is not at all exhaustive in its scope; but we welcome it to a place among the numerous valuable books which are from time to time appearing, and by which the slumbering Church and world are being called to look at what is coming upon the earth. Mr. Waller believes "that the world's great crisis is upon us; and that the lines of the prophetic periods, terminating with the end of this and the beginning of the millennial age, all converge to a point only a few years in the future." He thinks we may date "the commencement of the glorious millennial Sabbatic rest about the year 1868." He agrees in this with a large number of the students of prophecy in this country and in Europe.

WATCH AND BE SOBER.

As we near the end, dangers of all kinds thicken around us. We speak not merely of the Christian. So much is said of the dangers of the way to Mount Zion, and of the foes, the snares and perils that beset the weary pilgrim, that we might almost be led to think that he was the only one, and his the only path, subject to these evils. But it is not so. While the pathway of the child of God lies through the perils of earth's closing scenes, perils tenfold more fearful in their nature gather around him who has no arm of Jehovah upon which to lean. Tenfold more deplorable is his condition who has to meet these things unaided by succor from on high. And there are perils not to individuals merely, but to communities, states, governments, and nations. The thrones of monarchs and the institutions of republicanism are alike in danger. Unforeseen complications

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suddenly threaten them with destruction on this hand and on that, resistless and without remedy. In short, the whole world is jostling and surging and beating about, amid the shoals and breakers of those perilous times which the apostle forewarned us should be here when the last days were come. Nor is there any hope for the better left, but that which connects with the sovereign rule of God, and the coming of the Lord Jesus, the Prince of peace, in the glory of his kingdom. For that coming, then, let each look, and prepare to meet his God.

CLOSE OF THE VOLUME.

ANNOUNCEMENTS FOR THE FUTURE.

At length the first year of our experiment, with all its duties, cares, anxieties and vicissitudes, has reached its termination. The records of our first volume have been made, both on earth and in heaven. Many imperfections and weaknesses doubtless may be traced in them; but we have made them what we could, and have devoutly offered them as our testimony respecting the great doctrines to which our serial is devoted.

Our work, however, is not yet done, but only commenced. We have yet many things to say. And encouraged by the evidences of the good accomplished in the past, we have resolved to go forward in hope of doing much more in the future. Such are the signs of the times, the ignorance and stupor of the masses with reference to what is coming upon the earth, the scarcity of means and facilities for the dissemination of knowledge upon these themes, and the earnestness of solicitation from our friends not to permit this serial to stop, that, in reliance upon God and the cooperation of his people, we have decided to venture upon the untried sea of 1864, and hereby announce that the *Prophetic Times* (D.V.) *will be continued another year.* Our circulars to this effect have been issued, and will be sent to any who may request them, or who will assist in distributing them.

Let it be understood, however, that we are incurring considerable risks and responsibilities in this decision, and hence hope that all our patrons will renew their subscriptions, and each, if possible, make the effort to secure for us one or more additional subscribers; first, that we may not be left to bear too much of the burden of supporting this publication; and, secondly, to assist in extending the sphere of its influence, and thus making it more effective. Many, perhaps, have friends to whom they would be willing to have the Prophetic Times sent; many a church member would confer a favor upon his minister by ordering a copy to his address; and pastors, who sympathize with our views, will find our publication a great help to them in removing prejudices from the minds of inquirers, and in furnishing information on the subject to their people. In all such cases we shall be happy to answer orders.

Our desire is also to distribute gratuitously to literary and theological institutions, military hospitals, and such as may apply for copies for special benevolent uses. But, in order to do this, we must ask our friends to help us by donations, as, at present rates, our income from subscribers is not sufficient to pay the expenses of printing and mailing, everything else being done gratuitously.

We have thought, in this connection, if our subscribers, or other friends of the cause who might be so disposed, would send us but ONE *dollar each* by way of donation, it would enable us to do all that we wish, and to go on with our work free from all embarrassment of debt or want of means.

We are happy to be able to say, that we are encouraged to believe the desired responses will be given to our requests, and that the good Lord, whom alone we desire to serve and honor in these and all other things, will provide the necessary supplies for all our wants.

And now, having fulfilled our engagements for the year that is past, and announced our purposes and desires with reference to the next, we leave the matter, simply requesting of those who have not yet paid for the numbers which they have received, to remit what is due us without further delay.

☞ Our terms are, *Cash, strictly in advance.*

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